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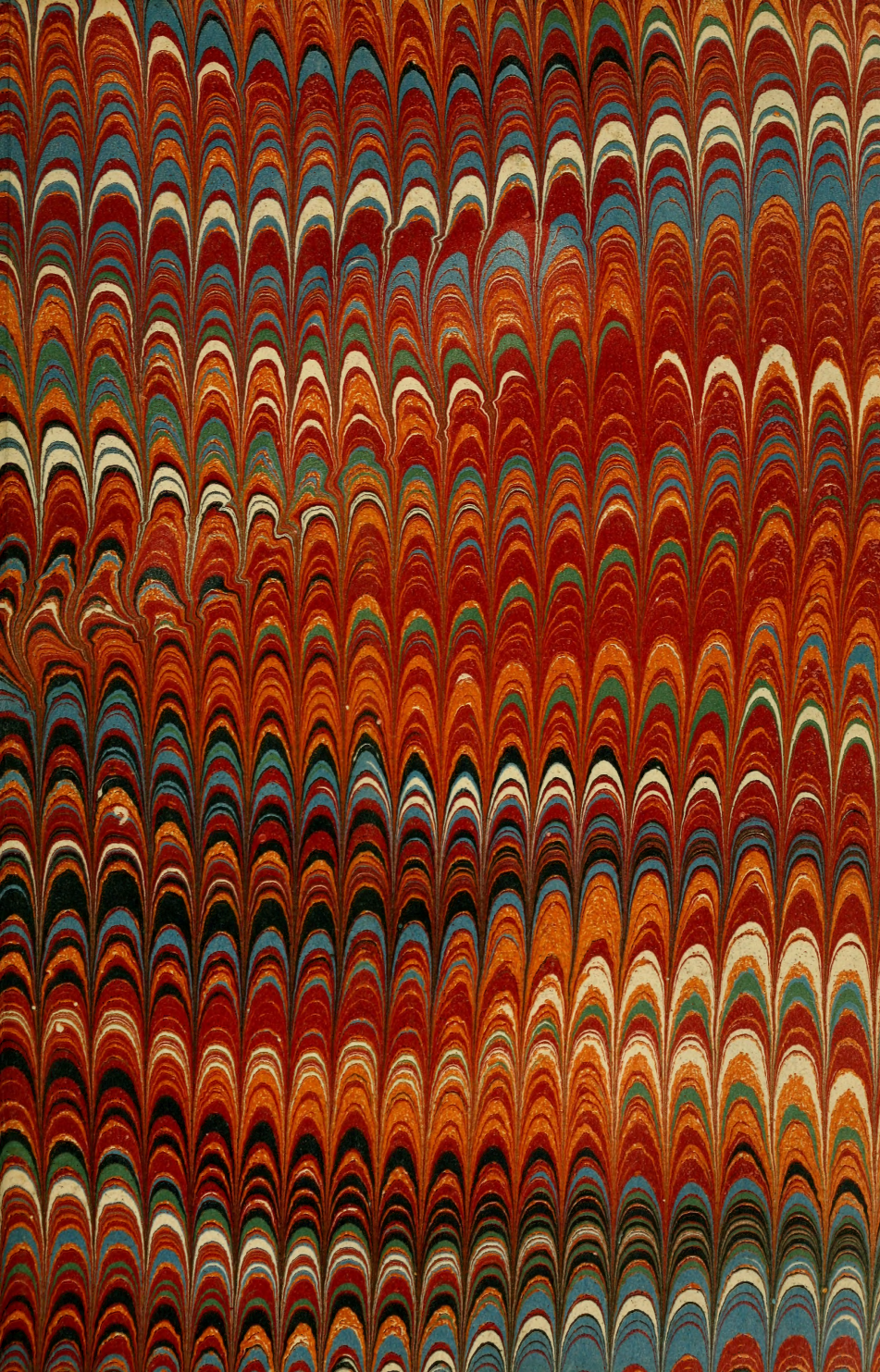
Catalog No. A 833.3/Gos 1855
Family INDO-EUROPEAN
Sub-Family TEUTONIC
Branch WEST
Group LOW INSULAR
Language ENGLISH
Dialect
Locality
Contents GOSPELS (in 3 Vols.)
Version
Translator Andrews NORTON
Published by LITTLE BROWN, Co.
Place Boston
Date 1855
Accession No. 379,
Accession Date March 4 1930
Price $ 0.25 for set



A

TRANSLATION

OF

THE GOSPELS.

WITH NOTES.

By ANDREWS NORTON.

VOL. I.—THE TEXT.

BOSTON:
LITTLE, BROWN, AND COMPANY.
1855.

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EDITORIAL NOTE.

THE following Translation of the Gospels occupied a portion of the author's time for many years of his life. It was undertaken in the conviction that no version of the Gospels existed in English which did not present many obstacles to a right understanding of them, and to a just appreciation of the evidence for their truth afforded by their internal character. A translation was needed which, while corresponding to the original as nearly as the idiom of our language would permit, should not be a mere verbal rendering, but should clearly express the meaning of the text, preserving, as far as possible, the simplicity which characterizes the style of the Evangelists. The present work was accordingly regarded by the author as the necessary basis of a treatise which it was his purpose to publish

on the internal evidences of the genuineness of the Gospels; while that treatise, at the same time, might serve as an introduction to the translation. This intended treatise, though begun many years ago, was never finished. Such portions of it, however, as were left in manuscript have been printed in a separate volume, with other papers relating more or less directly to the same subject.*

The translation was completed and carefully revised for the press some time before the author's death; and during the latter part of his life he was much employed on the notes intended to accompany it. The note on the Temptation (Matthew iv. 1 – 11) was his latest literary labor; and it was while making a revised copy of this from his original draught, that increasing feebleness compelled him to lay down his pen for the last time.†

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* The following is the title of the volume referred to: — "Internal Evidences of the Genuineness of the Gospels. Part I. Remarks on Christianity and the Gospels, with particular reference to Strauss's 'Life of Jesus.' Part II. Portions of an Unfinished Work. By Andrews Norton." Boston: Little, Brown, & Co. 1855. 8vo.

† The portion of this note which was transcribed and revised for the press by the author ends near the middle of page 44 of the volume of Notes.

The editorial responsibility as regards the translation has been limited, with very little exception, to the careful superintendence of the press. In respect to the notes it has not been so light. These had been gradually accumulating during many years; and had the author's life been prolonged, there is little doubt that many of them would have undergone revision, and that many others would have been added. Some were left unfinished. Others existed only in the form of memoranda. The editors deemed it best to print most of these unfinished notes and memoranda, notwithstanding their brevity or incompleteness, believing that the thoughts expressed or suggested would be of value to the student of the Gospels.

In addition to what was thus left by the author, the kindness of some of his former pupils placed at the disposal of the editors their manuscript notes of the oral exposition of the Gospels given by him many years ago, while Professor of Sacred Literature in the Divinity School of Harvard University.* Such materials were to be used with caution; but a considerable number of

* The notes referred to were taken in the years 1826 – 1830.

notes derived from this source have been printed, as serving to illustrate passages on which the author had left no written remarks. These notes, for the language of which the editors are responsible, are distinguished from the others by being credited to "*MS. Notes of Lectures.*"

Many explanations of passages in the Gospels have been taken from the published works of the author, and a few from a course of Lectures left by him in manuscript. The sources from which they have been drawn are always indicated. It should, however, be observed, that some of the extracts from his published works — particularly from the "Statement of Reasons for not believing the Doctrines of Trinitarians" — have been printed with variations or additions by the author, intended to be introduced in future editions. The quotations from the "Evidences of the Genuineness of the Gospels" are all, except where the contrary is expressly stated, from the second edition of that work, published in 1846 – 48. The selections which form the Preliminary Notes and the Appendix to the volume of Notes have been made by the editors, and the Table of Various Readings at the end of the volume of Text was prepared by one of them.

In a few instances additional illustrations of points treated of in the notes have been given by one of the editors, but all such additions are distinguished by being inclosed in brackets; and it should be understood that, throughout the volume, whatever is so inclosed is editorial, except where brackets are used in the course of quotations.

The cross references, and the references to other works of the author, are also, with few exceptions, editorial. It has not been thought worth while, however, to distinguish these by any mark.

It will be seen that far the largest and most important part of the commentary formed by these notes is of such a character that it may be readily understood by any intelligent man, whether familiar with the ancient languages or not. A small portion is addressed exclusively to scholars; but it is believed that the few notes of this class will not incommode the general reader in his use of the volume.

C. E. N.
E. A.

Cambridge, April, 1855.

THE

GOSPEL OF MATTHEW.

3 In the days of Herod appeared John the
2 Baptist, preaching in the Desert of Judæa, and
saying, Reform; for the kingdom of Heaven is
3 at hand. This is he of whom the prophet Isa-
iah spoke, when he said, *A voice is crying in the desert, Prepare the way of the* LORD, *make his*
4 *road straight.** And John had a garment of
camel's hair, with a leathern girdle round his
loins; and his food was locusts and wild honey.

5 Then went out to him Jerusalem and all
Judæa and all the country about the Jordan,
6 and were baptized by him in the Jordan, ac-
7 knowledging their sins. But seeing many of

Ch. iii. 1–17. Compare Mark i. 1–11; Luke iii. 1–22.

* Isaiah xl. 3.

the Pharisees and Sadducees coming to his baptism, he said to them, Brood of vipers! who has warned you to flee from the wrath to come? Bear, then, fruit worthy of reformation; and 8 9
think not to say to yourselves, We have Abraham for our father; for I tell you, God can from these stones raise up children to Abraham. Every tree that bears not good fruit will be cut 10
down and cast into the fire; and even now the axe is lying at the root of the trees. I am bap- 11
tizing you in water that you may reform; but he who is coming after me is mightier than I, — one whose sandals I am not worthy to bear; he will baptize you in the Holy Spirit and in fire; for he will come prepared for win- 12
nowing, and will thoroughly cleanse his grain, and gather the wheat into his granary, but the chaff he will burn in a fire not to be quenched.

Then came Jesus from Galilee to the Jordan 13
to be baptized by John. But John opposed 14
him, saying, I need to be baptized by you, and do you come to me? But Jesus answered, Per- 15
mit it now; for thus must we do to accomplish all that is right. Then he permitted him. And 16
as soon as Jesus was baptized and came out of

the water, lo! the heavens were opened to John,
and he saw the Spirit of God descending like a
17 dove and coming upon Jesus; and lo! a voice
from the heavens, saying, This is my beloved
Son, with whom I am well pleased.

4 THEN was Jesus led by the Spirit into the
2 Desert, to be tempted by the Devil. And after
fasting forty days and nights, at last he was
3 hungry. And the Tempter came to him and
said, If you are the Son of God, command these
4 stones to become bread. But Jesus answered,
It is written, *Man shall not live by bread alone,
but in whatever way God may ordain.**
5 Then the Devil took him to the Holy City,
6 and placed him on a part of the temple, and
said to him, If you are the Son of God, cast
yourself down; for it is written, *He will give
his angels charge concerning thee; and they will
bear thee up in their hands, that thou mayest not*
7 *dash thy foot against a stone.*† Jesus said to
him, It is written also, *Thou shalt not make trial
of the LORD, thy God.*‡

Ch. iv. 1–11. Compare Mark i. 12, 13; Luke iv. 1–13.

* Deuteronomy viii. 3. † Psalm xci. 11, 12.

‡ Deuteronomy vi. 16.

Again, the Devil took him to a very high 8
mountain, and showed him all the kingdoms of
the world, and their glory, and said to him, All 9
these will I give you, if you will fall down and
worship me. Then Jesus said to him, Go from 10
my sight, thou the Enemy! for it is written,
*Thou shalt worship the Lord, thy God, and him
alone shalt thou serve.** Then the Devil left 11
him, and lo! angels came and ministered to him.

But Jesus, hearing that John was appre- 12
hended, removed to Galilee, and, leaving Naza- 13
reth, went to dwell at Capernaum on the shore
of the lake, on the borders of Zebulon and
Naphtali, that what was spoken by Isaiah the 14
prophet might be fulfilled: — *The land of Zeb- 15
ulon and the land of Naphtali, the land by the
way of the lake, and beyond the Jordan, — Gali-
lee of the Gentiles, the people who were in dark- 16
ness, — saw a great light; and upon those who
were in the region and shadow of death a light
arose.*†

From that time Jesus began to preach, say- 17

Verses 12–17. Compare Mark i. 14, 15; Luke iv. 14, 15, 31.

* Deuteronomy vi. 13. † Isaiah ix. 1, 2.

ing, Reform; for the kingdom of Heaven is at hand.

18 And as he was walking by the lake of Galilee, he saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net
19 into the lake; for they were fishermen. And he said to them, Be my followers, and I will
20 make you fishers of men. And they immediately left their nets and became his followers.
21 And going on, he saw two other brothers, James the son of Zebedee, and John his brother, in their boat with Zebedee their father, putting
22 their nets in order; and he invited them. And they, immediately leaving the boat and their father, became his followers.

23 And Jesus went over the whole of Galilee, teaching in their synagogues, and proclaiming the glad news of the kingdom, and healing every disease and every malady among the peo-
24 ple. And his fame spread through all Syria; and all the sick were brought to him, men afflicted with diverse diseases and torments, dæ-

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Verses 18 – 22. Compare Mark i. 16 – 20; Luke v. 1 – 11.

moniacs, lunatics, and paralytics; and he cured them. And great multitudes followed him from 25
Galilee and Decapolis and Jerusalem and Judæa, and from the country beyond the Jordan.

And seeing the multitudes, he went up the 5
mountain; and when he had sat down, his disciples came to him. And he taught them thus:— 2

Blessed are they who feel their spiritual wants, 3
for theirs is the kingdom of Heaven.

Blessed are the mourners, for they will be 4
comforted.

Blessed are the mild, for they will inherit the 5
land.

Blessed are they who hunger and thirst for 6
righteousness, for they will be satisfied.

Blessed are the compassionate, for they will 7
receive compassion.

Blessed are the pure in heart, for they will 8
see God.

Blessed are the peacemakers, for they will 9
be sons of God.

Blessed are they who are persecuted for 10
righteousness' sake, for theirs is the kingdom of Heaven.

Chapters v. – vii. Compare Luke vi. 12, 17 – 49.

11 Blessed will you be when men shall revile
you, and persecute you, and speak all evil
12 against you, falsely, for my sake. Rejoice and
exult; for your reward in heaven will be great.
For thus were the teachers from God before you
persecuted.

13 You are the salt of the earth. But should
the salt lose its savor, with what shall it be
salted? It is then good for nothing, but is
thrown away, and trodden under men's feet.
14 You are the light of the world. A city
15 standing on a hill cannot be hidden. Nor is
a lamp lighted to be put under the measure,
but on its stand, that it may give light to all
16 who are in the house. So let your light shine
before men; that they may see your good deeds,
and glorify your Father in heaven.

17 Think not that I have come to annul the
Law or the Prophets. I have not come to
18 annul, but to perfect. I tell you in truth, Not
till heaven and earth pass away, shall the small-
est letter or stroke pass away from the Law;
no, not till all things are ended.
19 Whoever, then, shall break one of the least

of these commandments, and shall teach men to do so, will be least in the kingdom of Heaven; but whoever shall do and teach them, will be great in the kingdom of Heaven. For I tell 20
you, Unless your righteousness exceed that of the teachers of the Law and the Pharisees, you will not enter the kingdom of Heaven.

You have heard that it was said to them of 21
old, *Thou shalt not commit murder;* and, *Whoever commits murder, shall be punishable by the Judges.** But I say to you, Whoever is angry 22
with his brother without cause, shall be punishable by the Judges; and whoever shall call his brother a fool, shall be punishable by the Sanhedrim; and whoever shall call him a reprobate, shall be punishable by the fire of hell.

Therefore, if you bring your gift to the altar, 23
and there remember that your brother has a charge against you, leave there your gift before 24
the altar, and go away; first reconcile your brother to you, and then come and offer your gift. Show your good-will to him who has 25
this charge against you, quickly, while you are

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* Exodus xx. 13; Leviticus xxiv. 17.

with him in the way; lest he bring you before
the judge, and the judge deliver you to the
26 officer, and you be cast into prison. I tell you
in truth, You will not come out thence, till you
have paid the last mite.

27 You have heard that it was said, *Thou shalt*
28 *not commit adultery.** But I say to you, Who-
ever looks upon a woman to lust after her, has
already committed adultery with her in his heart.
29 If, then, your right eye be leading you into
sin, pluck it out and cast it from you. It is
better for you that a part of your body should
perish, than that the whole should be cast into
30 hell. And if your right hand be leading you
into sin, cut it off and cast it from you. It is
better for you that one of your limbs should
perish, than that your whole body should be
cast into hell.

31 It has been said, *Let him who would put*
away his wife give her a writing of divorce-
32 *ment.*† But I say to you, Whoever puts away
his wife except for adultery, causes her to

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* Exodus xx. 14. † Deuteronomy xxiv. 1.

commit adultery; and whoever marries a woman who has been separated from her husband, commits adultery.

Again, you have heard that it was said to 33
them of old, *Thou shalt not forswear thyself, but shalt perform thine oaths to the Lord.** But I 34
say to you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for 35
it is his footstool; nor by Jerusalem, for it is the city of the great King: neither shall you 36
swear by your head, for you cannot make one hair white or black. But let your manner of 37
speech be, Yea, yea; Nay, nay; for what is more than these has its source in what is evil.

You have heard that it was said, *An eye* 38
for an eye, and a tooth for a tooth.† But I 39
say to you, Resist not evil-doers; but should any one strike you on the right cheek, even turn to him the other; and is any one dis- 40
posed to bring you before a judge to get your tunic, let him have your cloak also; and should 41

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* See Exodus xx. 7; Leviticus xix. 12; Numbers xxx. 2; Deuteronomy xxiii. 21.

† Exodus xxi. 24; Leviticus xxiv. 20; Deuteronomy xix. 21.

a man in authority compel your services for one
42 mile, go with him two. To him who asks of
you, give; from him who would borrow of you,
turn not away.

43 YOU have heard that it was said, *Thou shalt*
44 *love thy neighbor, and hate thine enemy.** But
I say to you, Love your enemies, bless those
who curse you, do good to those who hate
you, and pray for those who harass and perse-
45 cute you; that you may be children of your
Father in heaven; for he causes his sun to rise
on the bad and on the good, and sends rain on
the righteous and on the unrighteous.
46 For if you love those who love you, to what
reward are you entitled? Do not even the tax-
47 gatherers the same? And if you salute your
brethren only, what do you that is excellent?
Do not even the heathen so?
48 Be you, then, perfect, as your Father in
heaven is perfect.

6 TAKE care not to perform your good deeds
to be seen by men; otherwise you have no
2 reward with your Father in heaven. When,

* See Leviticus xix. 18.

therefore, you give alms, do not sound a trumpet before you, as the hypocrites do, in the synagogues and in the streets, that men may give them honor. I tell you in truth, They have their reward. But when you give alms, let 3
not your left hand know what your right hand is doing; and your alms being in secret, your 4
Father, who sees what is done in secret, will reward you openly.

And when you pray, be not like the hypo- 5
crites, who are wont to stand praying in the synagogues and in the corners of the streets, to be seen by men. I tell you in truth, They have their reward. But do you, when you 6
pray, enter your closet, and having shut the door, pray to your Father who is with you in secret; and your Father, who sees what is done in secret, will reward you openly.

And when you pray, do not use idle repe- 7
titions, as the heathen do; for they think they shall be heard for their abundance of words. Be not you, then, like them; for your Father 8
knows what you need before you ask him. Do 9
you, then, pray in this manner.

Ch. vi. 9–13. Compare Luke xi. 2–4.

Our Father in heaven, may thy name be
10 reverenced. May thy kingdom come. May
thy will be done on earth as it is in heaven.
11 Give us this day our needful food. Forgive
12 our offences, as we forgive those who offend
13 against us. Bring us not into trial, but de-
liver us from evil.

14 For if you forgive men their offences, your
15 heavenly Father will also forgive you; but if
you forgive not men their offences, your Father
will not forgive your offences.

16 And when you fast, do not, as the hypo-
crites, assume an appearance of mourning; for
they hide their faces, that men may observe
that they are fasting. I tell you in truth, They
17 have their reward. But when you fast, anoint
18 your head, and wash your face; that men may
not see that you are fasting, but your Father
who is with you in secret; and your Father,
who sees what is done in secret, will reward you.

19 Lay not up for yourselves treasures on earth,
where moths and worms consume, and where
20 thieves break through and steal. But lay up
for yourselves treasures in heaven, where neither

moths nor worms consume, and where thieves do not break through and steal. For where 21
your treasure is, there will your heart be also.

The eye is the lamp of the body; so that 22
if your eye be clear, your whole body will be enlightened; but if your eye be disordered, 23
your whole body will be in darkness. If, then, the light within you become dark, how great will be the darkness!

No man can be the servant of two masters; 24
for he will hate one and love the other, or he will attach himself to one, and neglect the other. You cannot be servants of God and of Mammon.

Therefore I say to you, Be not anxious about 25
the food necessary for life, nor the clothing necessary for the body.

Is not life a greater gift than food, and the body than its clothing? Look at the birds of 26
heaven; they neither sow nor reap, nor gather into storehouses; yet your heavenly Father feeds them. Are not you of far more value

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Verses 25–33. Compare Luke xii. 22–31.

than they? And who of you, with all his anxiety, can add one cubit to his life?
And why are you anxious about clothing? Observe how the lilies of the field are flourishing. They toil not, they spin not; but I tell you, that not even Solomon in all his glory was arrayed like one of these. And if God so clothes the growth of the field, which is to-day, and to-morrow will be thrown into an oven, will he not much more clothe you, distrustful men?
So then be not anxious, saying, What shall we have to eat? or, What shall we have to drink? or, How shall we be clothed? about all which things the Gentiles are solicitous; for your heavenly Father knows that you have need of them all: but be, in the first place, solicitous about the kingdom of God and the righteousness which he requires, and all these things will be given you in addition. Be not, then, anxious about the morrow, for the morrow will care for itself. Enough for every day is its own evil.

Condemn not, lest you be condemned; for as you judge others, you will yourselves be judged,

and the measure which you deal to others will be dealt to you.

Why do you look at the straw in your brother's eye, and not consider the beam in your own eye? Or how will you say to your brother, Let me take the straw out of your eye; when, lo! there is a beam in your own eye? Hypocrite! first put the beam out of your own eye, and then you will see clearly to take the straw out of your brother's eye. 3 4 5

Give not what is holy to dogs, nor cast your pearls before swine, lest they trample them under foot, and turn upon you and rend you. 6

Ask, and it will be given you; seek, and you will find; knock, and the door will be opened for you. For every one who asks, receives; and he who seeks, finds; and for him who knocks, the door will be opened. Who among you, if his son ask for bread, will give him a stone? or, if he ask for a fish, will give him a serpent? 7 8 9 10

If you, then, though evil, give your chil- 11

Ch. vii. 7–11. Compare Luke xi. 9–13.

dren what is good, how much more will your Father in heaven give what is good to those who ask him!

12 Do, then, to others whatever you would that they should do to you; for this is the Law and the Prophets.

13 Enter through the narrow gate. For the gate which leads to destruction is wide, and the way broad, and there are many who enter it.
14 How strait is the gate, and narrow the way, leading to life!—and there are few who find it.

15 Beware of the false teachers who come to you as sheep in outward appearance, but are
16 ravenous wolves within. You may know them by their fruits. Are grapes gathered from
17 thorns, or figs from thistles? Every good tree bears good fruit; and every bad tree, bad
18 fruit. A good tree cannot bear bad fruit, nor
19 a bad tree good fruit. Every tree that bears not good fruit will be cut down and cast into
20 the fire. So then by their fruits you may know them.

21 Not every one who says to me, Master,

Master, will enter the kingdom of Heaven; but
he who does the will of my Father in heaven.
Though many should say to me at that time, 22
Master, Master, have we not taught in thy
name, and in thy name cast out dæmons, and in
thy name done many miracles? yet shall I then 23
declare to them, I never knew you. Depart
from me, ye whose deeds are evil.

Whoever, then, hears these words of mine 24
and does accordingly, I will compare him to a
wise man who builds his house on a rock; and 25
the rain descends, and the torrents come, and
the winds blow, and they beat against that
house, and it falls not, for it is founded on a
rock. And whoever hears these words of mine 26
and does not accordingly, shall be compared to
a foolish man who builds his house on the
sand; and the rain descends, and the torrents 27
come, and the winds blow, and they beat against
that house, and it falls, and its ruin is com-
plete.

And when Jesus had finished his discourse, 28
the multitudes were astonished at his teaching;
for he taught them as one having authority, and 29

8 not as the teachers of the Law. And when he came down from the mountain, great numbers followed him.

2 And lo! a leper came and bowed down before him, saying, Master, if you will, you can
3 make me clean. And Jesus stretched out his hand and touched him, saying, I will; be thou clean. And he was immediately cleansed from
4 his leprosy. And Jesus said to him, See that you tell no one; but go, show yourself to the priest, and make the offering which Moses directed, for a proof to the people.

5 Then, as he entered Capernaum, a centurion
6 met him, and entreated him, saying, Master, my servant is lying sick in my house, with a palsy,
7 suffering greatly. And Jesus said to him, I
8 will go and heal him. And the centurion answered, Master, I am not worthy that you should come under my roof. Speak but a
9 word, and my servant will be made well. For even I, who am a man under command, have soldiers under me, and I say to one, Go, and he

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Ch. viii. 2–4. Compare Mark i. 40–45; Luke v. 12–16.
Verses 5–13. Compare Luke vii. 1–10.

goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. And Jesus, when he heard this, wondered, and 10
said to those about him, Truly I say to you, I have not found such faith in Israel. And I tell 11
you, Many will come from the East and the West, and place themselves at table with Abraham and Isaac and Jacob in the kingdom of Heaven, but the sons of the kingdom will be 12
cast forth into the outer darkness, where will be wailing and gnashing of teeth. And Jesus 13
said to the centurion, Go, and be it with you according to your faith. And at that hour his servant was made well.

And when Jesus came to Peter's house, he 14
saw his wife's mother lying sick with a fever. And he took hold of her hand, and the 15
fever left her; and she arose and waited on them.

And when it was evening, they brought to 16
him many dæmoniacs, and he cast out the spirits with a word, and he cured all who were

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Verses 14–16. Compare Mark i. 29–34; Luke iv. 38–41.

17 diseased, so that what was said by Isaiah the prophet was fulfilled: — *He delivered us from our infirmities, and bore away our diseases.**

18 BUT Jesus, seeing a great multitude about him, gave orders to go over to the other side.
19 And a teacher of the Law came and said to him, Teacher, I will follow you wherever you
20 are going. And Jesus said to him, The foxes have holes, and the birds of heaven have roosting-places; but the Son of Man has not where to lay his head.
21 And another of his disciples said to him, Master, let me first go away and bury my
22 father. But Jesus said to him, Come with me; and let the dead bury their dead.
23 And he went on board the boat, and his dis-
24 ciples accompanied him. And lo! there was a great tempest upon the lake, and the boat was
25 covered by the waves; but he was asleep. And his disciples came and waked him, saying,
26 Master, save us! we are perishing! And he said to them, Why are you in terror, distrustful men? Then he rose and commanded the winds

Verses 19–22. Compare Luke ix. 57–60.

* Isaiah liii. 4.

and the waves; and there was a great calm.
And the men were struck with astonishment, 27
and said, Who is this, that even the winds and
the waves obey him?

And when he arrived on the other side, in 28
the country of the Gergesenes, there met him
two dæmoniacs coming from the tombs, who
were exceedingly outrageous, so that no one
could pass that way. And lo! they cried out, 29
saying, Why dost thou trouble us, Son of God?
Hast thou come here to torment us before the
time? Now there was at a distance from them 30
a herd of many swine, feeding. And the dæ- 31
mons besought him, saying, If thou cast us out,
send us into the herd of swine. And he said to 32
them, Go. So they came out of the men, and
went into the swine. And lo! the whole herd
rushed down the steep into the lake, and per-
ished in the water. And those who were tend- 33
ing them fled, and went to the town and told
every thing, and what had happened to the
dæmoniacs. And lo! the whole town went out 34
to meet Jesus, and when they saw him, they
besought him to leave their neighborhood.

Verses 16, 18, 23–34. Compare Mark iv. 35–v. 20; Luke viii. 22–39.

9 And going on board the boat, he crossed the lake, and came to his own town.

2 And lo! they brought to him a man with a palsy, lying on a bed. And Jesus, perceiving their faith, said to the paralytic, Take courage, 3 son! your sins have been forgiven. Upon this, some of the teachers of the Law said within 4 themselves, He speaks blasphemy. But Jesus, knowing what they thought, said, Why are you 5 full of evil thoughts? Which is easier; to say, Your sins have been forgiven; or to say, Rise, 6 and walk? But that you may know that the Son of Man has authority on earth to forgive sins — then he said to the paralytic, Rise, take 7 up your bed, and return home. And he arose, 8 and went home. And the crowd of beholders was struck with awe, and gave glory to God, who had given such power to men.

9 And as Jesus was going thence, he saw a man, called Matthew, sitting to receive the customs; and said to him, Be my follower. And he arose and went with him.

Ch. ix. 1–8. Compare Mark v. 21; ii. 1–12; Luke viii. 40; v. 17–26.

Verses 9–17. Compare Mark ii. 14–22; Luke v. 27–39.

And while Jesus was at table in the house, 10
lo! many tax-gatherers and sinners who had come
were at table together with Jesus and his dis-
ciples. And the Pharisees seeing this, said to 11
his disciples, Why does your teacher eat with
these tax-gatherers and sinners? But Jesus, 12
hearing their question, said to them, The well
need not a physician, but the sick. But go 13
ye, and learn what this means, *I desire good-
ness, and not sacrifices.** For I did not come
to give an invitation to righteous men, but to
sinners.

Then the disciples of John came to him, say- 14
ing, Why, when we and the Pharisees fast
often, do not your disciples fast? And Jesus 15
said to them, Can the companions of the bride-
groom mourn, while the bridegroom is with
them? But the days are coming when the
bridegroom will be taken from them, and then
will they fast. No one puts a patch of un- 16
dressed cloth on an old garment; for it would
tear away from the garment, and a worse rent
be made. Nor do men put new wine into 17
old skins; for the skins would burst, and the

* Hosea vi. 6.

wine run to waste, and the skins would be spoiled. But they put new wine into new skins, so that both may be preserved.

18 While he was thus speaking to them, lo! one who was the ruler of a synagogue came and bowed down before him, and said, My daughter is by this time dead; but come and lay your
19 hand on her, and she will live. And Jesus rose and accompanied him, with his disciples.

20 And lo! a woman who had had a flowing of blood for twelve years came behind him, and
21 touched the fringe of his garment; for she said to herself, If I can only touch his garment,
22 I shall be made well. But Jesus turned about, and seeing her, said, Be of good courage, daughter! your faith has made you well. And the woman was well from that hour.

23 And when Jesus came to the ruler's house, and saw the flute-players, and the company of
24 mourners uttering lamentations, he said to them, Withdraw; for the little girl is not dead, but
25 sleeping. And they laughed at him. But he, after the company had been put out, went in and took hold of her hand, and the little girl

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Verses 18–26. Compare Mark v. 21–43; Luke viii. 40–56.

rose up. And the report of this spread through 26
all that country.

And as Jesus was going away, two blind men 27
followed him, crying out, Have pity on us, Son
of David! And when he had entered the 28
house, the blind men came to him, and Jesus
said to them, Have you faith that I am able
to do this? They answered him, Yes, Master.
Then he touched their eyes, saying, Be it with 29
you according to your faith. And their eyes 30
were opened. And Jesus gave them a strict
charge, saying, See that no one know it. But 31
they went and spread his fame throughout all
that country.

And as they were leaving him, lo! there was 32
brought to him a man who was a dumb dæmo-
niac. And when the dæmon was cast out, the 33
dumb man spoke.

And the multitude were full of astonishment,
saying, Never was the like seen in Israel. But 34
the Pharisees said, He casts out the dæmons
through the prince of the dæmons.

And Jesus went round visiting all the towns 35
and villages, teaching in their synagogues, and
proclaiming the glad news of the kingdom, and
healing every disease and every malady.

36 And observing how the multitude were fatigued and scattered about, like sheep without
a shepherd, he was moved with compassion for
37 them. Then he said to his disciples, The har-
38 vest is abundant, but the laborers are few. Beseech, then, the owner of the harvest to send laborers for his harvest.

10 And he called to him his twelve disciples, and gave them power over foul spirits, to cast them out, and to heal every disease and every
2 malady. Now the names of the twelve Apostles were these: first, Simon, surnamed Peter, then Andrew his brother, James the son of Zebedee,
3 and John his brother, Philip and Bartholomew, Thomas and Matthew the tax-gatherer, James the son of Alpheus, and Lebbeus, also called
4 Thaddeus, Simon the Zealot, and Judas Iscariot, he who betrayed him.

5 These twelve Jesus sent forth, after directing them thus: Go not away to the Gentiles, nor
6 enter any town of the Samaritans, but go rather to the wandering sheep of the house of Israel.

Verses 37, 38. See Luke x. 2.

Ch. x. 1–4. Compare Mark iii. 13–19; Luke vi. 12–16.

Verses 5–15. Compare Mark vi. 7–11; Luke ix. 1–5. See also Luke x. 3–12.

Go and proclaim that the kingdom of Heaven 7
is at hand. Heal the sick, raise the dead, 8
cleanse lepers, cast out dæmons. You have
received freely, give freely. Provide neither 9
gold nor silver nor brass in your girdles, nor 10
bag for provisions, nor two tunics, nor two pairs
of sandals, nor a staff; for the laborer deserves
his maintenance.

And whatever town or village you may enter, 11
inquire who in it is worthy, and abide with him
till you leave the place. And upon entering a 12
house, salute it; and if that house be worthy, 13
your wish of peace will come upon it; but if it
be not worthy, it will return to you. And as 14
for that house or that town which shall not
welcome you, nor listen to your words, when
you leave it, shake off the dust of your feet. I 15
tell you in truth, that, when sentence is passed
upon it, it will be less tolerable for that place,
than it was for the land of Sodom and Gomorrah.

Lo! I send you as sheep into the midst of 16
wolves. Be, then, wise as serpents, and harm-
less as doves. Beware of those men; for they 17

Verse 16. See Luke x. 3.

Verses 17–22. See Ch. xxiv. 9, 13; Mark xiii. 9–13; Luke xxi. 12–19.

will deliver you over to the courts of law, and
18 scourge you in their synagogues. And you will
be brought before governors and kings for my
sake, that you may bear testimony to them and
19 to the Gentiles. But when they deliver you
over, be not anxious as to how or what you
shall speak; for in that hour what you shall
20 speak will be given you; for it is not you who
will speak, but the Spirit of your Father will
speak in you.

21 Brother will deliver up brother to death, and
the father his child; and children will rise
against their parents, and cause them to be
22 put to death. And you will be hated by all
men for my sake. But he who perseveres to
23 the end will be blessed. When they persecute
you in one town, fly to another; and if they
drive you from that town, fly to yet another.
For I tell you in truth, You will not have gone
through the towns of Israel before the Son of
Man has come.

24 A disciple is not above his teacher, nor a ser-
25 vant above his master. It is enough for the dis-
ciple to be as his teacher, and the servant as his

Verses 19, 20. Compare also Luke xii. 11, 12.

Verses 24, 25. See Luke vi. 40; John xiii. 16; xv. 20.

master. If they have called the master of the house Beelzebub, how much more will they so call those of his household!

Fear them not, then. For there is nothing 26
covered which is not to be unveiled, nor any thing secret which is not to be made known. What I tell you in darkness, speak in the light; 27
and what is whispered in your ear, proclaim on the house-tops. And fear not those who kill 28
the body, but cannot kill the soul; rather fear Him who can destroy both soul and body in hell.

Are not two sparrows sold for an as? Yet 29
not one of them falls to the ground unregarded by your Father. And even the hairs of your 30
heads have all been numbered. Fear not, then; 31
you are of more value than many sparrows.

Whoever shall profess himself to be my fol- 32
lower before men, him will I profess to be my follower before my Father in heaven; but who- 33
ever shall deny himself to be my follower before men, him will I deny to be my follower before my Father in heaven. Think not that I came 34

Verses 26–33. See Luke xii. 2–9.

Verse 26. See also Mark iv. 22; Luke viii. 17.

Verses 34–36. See Luke xii. 51–53.

to bring peace on earth. I came not to bring
35 peace, but a sword; to set a man against his
father, and a daughter against her mother, and
36 a bride against her mother-in-law; so that they
who are of a man's own household will be his
37 foes.* He who loves father or mother more
than me, is not worthy of me; and he who
loves son or daughter more than me, is not
38 worthy of me; and whoever does not follow
me, bearing his cross, is not worthy of me.
39 He who secures his life, will lose it; and he
who loses his life for my sake, will secure
40 it. He who welcomes you, welcomes me;
and he who welcomes me, welcomes him
41 who sent me. He who welcomes a teacher
from God because he is a teacher from God,
will receive a teacher's reward; and he who
welcomes a good man because he is a good man,
42 will receive a good man's reward; and he who
gives only a cup of cold water to one of the
humblest of my disciples because he is a dis-
ciple, I tell you in truth, will not fail of his
reward.

11 And when Jesus had finished these direc-

Verse 42. See Mark ix. 41.

* See Micah vii. 6.

tions to his twelve disciples, he departed thence to teach and preach in their towns.

Now John, having heard in prison of the 2
works of the Messiah, sent by his disciples to
say to him, Art thou he who was to come, or 3
must we wait for another? And Jesus answered 4
them, Go and tell John what you hear and see;
that the blind receive their sight, and the lame 5
walk, lepers are cleansed, the deaf hear, the
dead are raised, and glad news is made known
to the poor; — and that happy is he who shall 6
not take offence at me.

And when they were gone, Jesus said to the 7
multitude concerning John, What went you to
the Desert to behold? The reeds shaken by
the wind? Nay, what went you to see? A 8
man sumptuously apparelled? Lo! those who
wear sumptuous apparel dwell in palaces. But 9
what went you to see? A prophet? Yea, I
say to you, and one greater than a prophet.
For this is he of whom it is written, *Lo! I send* 10
*my messenger before thee, to prepare thy way.**
I tell you in truth, Among those born of 11

Ch. xi. 2–19. Compare Luke vii. 18–35.

* Malachi iii. 1.

women there has not arisen a greater than John the Baptist; but the humblest in the kingdom
12 of Heaven is greater than he. But from the days of John the Baptist until now the kingdom of Heaven is forcing its way, and the vio-
13 lent are seizing upon it. For all the Prophets and the Law were for your instruction till the
14 time of John. And if you will receive it, he is
15 the Elijah who was to come. Let him who has ears to hear, attend.

16 But with what shall I compare this race? It has been as with children in the market-
17 place, who call to their companions and say, We have piped for you, and you have not danced; we have sung a dirge to you, and you
18 have not beat your breasts. For John came, not eating nor drinking; and they say, He has
19 a dæmon. The Son of Man has come eating and drinking; and they say, Lo! a glutton and a wine-drinker, a friend of tax-gatherers and sinners. Yet wisdom is honored by her children.

20 Afterwards he reproved the towns in which most of his miracles had been wrought, be-

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Verses 12, 13. See Luke xvi. 16.

cause they did not reform. Alas for thee, 21
Chorazin! Alas for thee, Bethsaida! For if in
old times the miracles had been done in Tyre
and Sidon which have been done in you, they
would have repented in sackcloth and ashes.
But I say to you, that, when sentence is passed, 22
it will be less tolerable for you than it was for
Tyre and Sidon. And thou, Capernaum, that 23
hast been raised to heaven, wilt be brought
down to Hades; for had the miracles been
done in Sodom which have been done in thee,
it would have remained till this day. But I say 24
to you, that, when sentence is passed, it will be
less tolerable for thee than it was for Sodom.

About that time Jesus said, I glorify thee, 25
Father, Lord of heaven and earth! that those
things which thou hast hidden from the wise
and understanding, thou hast revealed to the
simple. Yea, Father, such has been thy good- 26
ness. I have been instructed in all by my 27
Father; and no one knows the Son but the
Father, nor does any one know the Father

Verses 21 – 23. Compare Luke x. 13 – 15.
Verses 25 – 27. Compare Luke x. 21, 22.

but the Son, and he to whom it is the will of the Son to reveal him.

28 Come to me, all you who are laboring under
29 heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am mild and of a humble spirit, and you will
30 find rest for your souls; for my yoke is easy, and my burden light.

12 About that time Jesus was passing, on the Sabbath, through a field of grain. And his disciples, who were hungry, began to pluck
2 the ears of grain and eat. Then the Pharisees, observing this, said to him, Lo! your disciples are doing what the Law forbids on the
3 Sabbath. But he said to them, Have you not read what David did, when he and those with
4 him were hungry? how he entered the house of God, and ate the show-bread, which, according to the Law, neither he nor those with him were permitted to eat, but the priests alone?
5 Or, have you not read in the Law, that on Sabbath days the priests in the temple break
6 the Sabbath without blame? Now I tell you,

Ch. xii. 1–8. Compare Mark ii. 23–28; Luke vi. 1–5.

that one greater than the temple is here. But 7
had you known what this means, *I desire goodness and not sacrifices*,* you would not have condemned the guiltless. For the Son of Man 8
is master of the Sabbath.

And departing thence, he entered their syna- 9
gogue. And lo! there was present a man with 10
a withered hand. And they questioned Jesus, saying, Is it lawful to heal on the Sabbath? that they might have an accusation against him. And Jesus said to them, Who among 11
you that owns a sheep, if it fall into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more worth is a man than 12
a sheep! It is lawful, then, to do good on the Sabbath. Then he said to the man, Stretch 13
forth your hand. And he stretched it forth; and it was restored sound as the other.

Then the Pharisees went out and concerted 14
means to destroy him. But Jesus, being aware 15
of it, left the place. And a great multitude

Verses 9 – 14. Compare Mark iii. 1 – 6; Luke vi. 6 – 11.

Verses 15, 16. Compare Mark iii. 7 – 12; and see Luke vi. 17 – 19.

* Hosea vi. 6.

16 followed him; and he healed them all, and
charged them not to proclaim him to the people;
17 thus fulfilling what was said by Isaiah the
18 prophet: — *Lo! my servant, whom I have chosen;*
my beloved, with whom I am well pleased; I will
cause my Spirit to abide upon him, and he will
19 *declare my law to the nations. He will not en-*
gage in contest, nor shout, nor will his voice be
20 *heard in the streets. He will not break a shat-*
tered reed, nor will he extinguish a lamp that is
21 *going out, while causing my law to triumph; and*
*he will be the hope of nations.**

22 After this, a blind and dumb dæmoniac
was brought to him, and he healed him, so
that the blind and dumb man both spoke and
23 saw. And the whole multitude was greatly
moved, and said, Is not this the Son of David?
24 But the Pharisees, hearing this, said, The man
casts out the dæmons only by the power of
25 Beelzebub, the prince of the dæmons. Then
Jesus, knowing their thoughts, said to them,

Verses 22–50. Compare Mark iii. 22–35; Luke xi. 14–32, and viii. 19–21.

* Isaiah xlii. 1–4.

Every kingdom in which there is a civil war is laid waste; and every city or family which is at discord within itself is brought to ruin. And if Satan cast out Satan, he is at war with 26
himself, and how shall his kingdom escape ruin? And if I cast out dæmons through Beelzebub, 27
through whom do your disciples cast them out? They shall pass sentence on you. But if I cast 28
out dæmons through the Spirit of God, then the kingdom of God has commenced among you. How can one enter the house of a strong 29
man and seize upon his property, without first binding the strong man? Then may his house be spoiled.

He who is not with me, is against me; and 30
he who is not gathering with me, is scattering abroad.

So then I declare to you, Though every other 31
sin and calumny may be forgiven men, yet the calumny against the Spirit of God will not be forgiven them. And he who speaks against the 32
Son of Man may be forgiven, but he who speaks against the Spirit of God will not be forgiven, either now or hereafter. Allow that the tree 33

Verse 32. See Luke xii. 10.

Verses 33 – 35. See Luke vi. 43 – 45.

is good and its fruit good, or maintain that the tree is bad and its fruit bad; for a tree is known
34 by its fruit. Ye brood of vipers! How can you who are evil speak what is good? For from the overflowing of the heart the mouth
35 speaks. The good man out of his treasury of good produces what is good, and the evil man out of his treasury of evil produces what is evil.
36 But I say to you, that for every vile word which men speak, they will give account in a day of
37 judgment. For according to thy words shalt thou be declared righteous, and according to thy words shalt thou be condemned.

38 Then some of the teachers of the Law and the Pharisees spoke, saying, Teacher, we wish
39 to see a sign from you. But he answered them, A wicked and apostate race would have a sign; but no sign will be given it, except the sign of
40 Jonah the prophet. For as Jonah was three days and three nights in the belly of the fish, so will the Son of Man be three days and
41 three nights in the heart of the earth. Men of Nineveh will stand before the judgment-seat with this race, and will condemn it; for they reformed upon the preaching of Jonah; and lo!
42 a greater than Jonah is here. The Queen of the

South will stand before the judgment-seat with this race, and will condemn it; for she came from the ends of the earth to listen to the wisdom of Solomon; and lo! a greater than Solomon is here.

When a foul spirit has gone out of a man, it 43
passes through deserts in search of a resting-
place, and finds it not. Then it says, I will re- 44
turn to my house whence I came; and on re-
turning, it finds the house unoccupied, swept,
and put in order. Then it goes and brings with 45
it seven other spirits worse than itself, and they
enter in and dwell there; and the last state of
the man is worse than the first. So will it be
with this evil race.

While he was yet addressing the multitude, 46
lo! his mother and his kinsmen were standing
without, wishing to speak with him. And some 47
one said to him, Lo! your mother and your
kinsmen are standing without, wishing to speak
with you. And he said to him who told him, 48
Who is my mother? and who are my kinsmen?
And stretching out his hand toward his disci- 49
ples, he said, Lo! my mother and my kinsmen!
For whoever does the will of my Father in 50
heaven is my kinsman, and kinswoman, and
mother.

13 The same day, Jesus went out from the
2 house, and sat by the shore of the lake; and great multitudes collected round him, so that he got into the boat and sat there; and the whole multitude stood on the shore.

3 And he taught them many things by parables,
4 saying, Lo! the sower went forth to sow; and as he sowed, some seeds fell by the way-side,
5 and the birds came and picked them up. And others fell on rocky places, where they had not much earth; and they sprung up forthwith, be-
6 cause they had no depth of earth; but when the sun was up, they were scorched, and, because
7 they had no root, withered away. And others fell among thorns, and the thorns grew up and
8 choked them. But others fell on good ground, and bore, some a hundred fold, some sixty, some
9 thirty fold. Let him who has ears to hear, attend.

10 And the disciples came to him and said, Why
11 do you speak to them in parables? And he answered them, Because to you it is given to know the new doctrines of the kingdom of
12 Heaven, but to them it is not given. For to

Ch. xiii. 1–52. Compare Mark iv. 1–34; Luke viii. 4–18.

him who has, more will be given, and he shall have abundance; but from him who has not, will be taken away even what he has. — Hence 13
it is that I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor understand. And by them is fulfilled 14
anew the prophecy of Isaiah, which says, *You will hear indeed, but not understand; and you will see indeed, but not perceive. For the mind* 15
*of this people has become gross, and their ears are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their minds, and turn from their ways, and I should heal them.** But blessed are your eyes, for they see, and your 16
ears, for they hear. For truly I say to you, that 17
many teachers and righteous men have desired to see what you behold, and have not seen; and to hear what you hear, and have not heard. Listen, then, to the parable of the sower. 18

When any one hears what is taught concern- 19
ing the kingdom, and understands it not, the Evil One comes and catches away what was

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Verses 16, 17. See Luke x. 23, 24.

* Isaiah vi. 9, 10.

sown in his mind. He is what was sown by the
20 way-side. And what was sown on rocky places
is he who, when he hears what is taught, in-
21 stantly receives it with joy, but, having no root
within him, lasts but a short time, and falls
away immediately when affliction or persecution
22 comes on account of the doctrine. And what
was sown among thorns is he who hears what is
taught, but the cares of this world and the de-
ceitfulness of riches choke the doctrine, so that
23 it yields no produce. But what was sown on
good ground is he who hears and understands
what is taught, and yields produce, one a hun-
dred fold, another sixty, and another thirty fold.
24 Another parable Jesus delivered to them, say-
ing, The kingdom of Heaven has been compared
25 to a man sowing good seed in his field; but
while men slept, his enemy came and sowed
26 tares among the wheat, and went away. Now
when the wheat sprung up and bore ears, then
27 the tares also appeared. And his servants came
to the master of the family, and said to him,
Did you not sow good seed in your field?
28 Whence, then, has it tares? And he said to
them, An enemy has done this. Then his ser-
vants said to him, Shall we go and weed them

out? But he answered them, No; lest, while 29
you weed out the tares, you root up the wheat
along with them. Let them both grow together 30
till the harvest; and when the harvest comes,
I will say to my reapers, First collect together
the tares and bind them in bundles to be
burned; but gather the wheat into my granary.

Another parable he delivered to them, saying, 31
The kingdom of Heaven is like a mustard seed,
that a man takes and sows in his ground;
which, though the least of all seeds, yet, when 32
it has grown up, is the greatest of herbs, and
becomes a tree, so that the birds of heaven come
and rest on its branches.

Another parable he spoke to them: — The 33
kingdom of Heaven is like leaven, which a
woman takes and mixes in three measures of
meal, till the whole is leavened.

All these things spoke Jesus to the multi- 34
tude in parables, and without a parable he did
not speak to them; so that the words of the 35
prophet were fulfilled, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.**

Verses 31–33. Compare Luke xiii. 18–21.

* Psalm lxxviii. 2.

36 Then Jesus, leaving the multitude, returned
home. And his disciples came to him and said,
Explain to us the parable of the tares in the
37 field. And he answered them, The sower of
38 the good seed is the Son of Man; the field is
the world; the good seed are the sons of the
kingdom; and the tares are the sons of the Evil
39 One; the enemy who sowed them is the Devil;
the harvest is the end of present things; the
40 reapers are angels. As, then, the tares are col-
lected and burnt, so will it be when present
41 things come to an end. The Son of Man will
send his angels, and they will collect from his
kingdom all that causes to sin and all those
42 who commit iniquity, and will cast them into
the fiery furnace; where will be wailing and
43 gnashing of teeth. Then the righteous will
shine like the sun, in the kingdom of their
Father. Let him who has ears to hear, attend.
44 Again, the kingdom of Heaven is like a
treasure hidden in a field, which a man,
having found, keeps secret; and, rejoicing over
it, goes and sells all that he has, and buys
that field.

45 Again, the kingdom of Heaven is like a mer-
46 chant in search of fine pearls, who, having found

one very precious pearl, goes and sells all that he has, and buys it.

Again, the kingdom of Heaven is like a net 47
cast into the lake, bringing together fish of every kind; which, being filled, they draw ashore, 48
and sit down and collect the good into baskets, and throw the bad away.

So will it be when present things come to an 49
end. The angels will go forth and separate the wicked from the good, and cast them into the 50
fiery furnace; where will be wailing and gnashing of teeth. — Have you understood all this? 51
They said to him, Yes. Then he said to them, 52
Thus every teacher instructed concerning the kingdom of Heaven is like the master of a family who brings out of his storehouse things new and old.

And when Jesus had finished these parables, 53
he departed thence, and, coming to his own town, 54
he taught them in their synagogue, so that they were struck with astonishment, and said, Whence has this man such wisdom, and these mighty powers? Is he not the son of the car- 55

Verses 53–58. Compare Mark vi. 1–6; Luke iv. 16–30.

penter? Is not his mother called Mary? and his kinsmen, James and Joses and Simon and
56 Judas? And are not his kinswomen all with us? Whence, then, has this man all these
57 gifts? And they took offence at him. But Jesus said to them, A teacher is not without honor, save in his own town and his own fam-
58 ily. And he did not perform many miracles there, on account of their want of faith.

14 About that time Herod the tetrarch heard the
2 fame of Jesus, and said to his attendants, This is John the Baptist; he has been raised from the dead; and hence he has such extraordinary
3 powers. For Herod had apprehended John, and put him in chains and cast him into prison, on account of Herodias, his brother Philip's
4 wife; for John said to him, It is not lawful for
5 you to have her. And he was desirous to put him to death, but was afraid of the common people, for they regarded John as a prophet.
6 But when Herod's birthday was kept, the daughter of Herodias danced before the com-

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Ch. xiv. 1–12. Compare Mark vi. 14–29.
Verses 1, 2. Compare Luke ix. 7–9.
Verses 3–5. Compare Luke iii. 19, 20.

pany, and pleased Herod, so that he declared 7
with an oath that he would give her whatever
she asked; and she, being set on by her mother, 8
said, Give me here in a dish the head of John
the Baptist. And the king was sorry; but on 9
account of his oaths and the guests who were
present, he ordered it to be given her, and sent 10
to have John beheaded in prison. And his 11
head was brought upon a dish and given to the
young woman, and she carried it to her mother.
And his disciples came and took the body, and 12
buried it; and went and told Jesus.

And when Jesus heard of it, he removed 13
thence, in the boat, to a solitary place, apart.
But the multitudes, hearing of it, followed him
on foot from the towns.

And when Jesus came forth, he saw a great 14
multitude, and he had compassion for them,
and healed their sick. Then, when it was even- 15
ing, his disciples came to him, saying, This is
an uninhabited place, and it is now late; send
the multitude away, that they may go to the
villages and buy themselves food. But Jesus 16

Verses 13–21. Compare Mark vi. 30–44; Luke ix. 10–17; John vi. 1–13.

answered, They need not go away; do you give
17 them food. And they said to him, We have
18 here only five loaves and two fishes. Then he
19 said, Bring them here to me. And directing the multitude to place themselves on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed God, and breaking the loaves, he distributed them to his dis-
20 ciples, and his disciples to the multitude. And they all ate till they were satisfied; and twelve basketfuls of the fragments which remained
21 were collected. And they who had eaten were about five thousand men, besides women and children.

22 And immediately after, Jesus compelled his disciples to get into the boat and go before him to the other side, while he sent the multitude
23 away. And after sending them away, he went up the mountain by himself to pray; and in the
24 evening he was there alone. And the boat was now in the midst of the lake, laboring among
25 the waves, for the wind was contrary. But in the fourth watch of the night, he came to them,
26 walking on the lake. And when his disciples

Verses 22 – 33. Compare Mark vi. 45 – 52; John vi. 14 – 21.

saw him walking on the lake, they were terrified, saying, It is an apparition; and they cried out through fear. But Jesus immediately spoke 27
to them, saying, Take courage; it is I; be not afraid. Then Peter said to him, Master, if it 28
be thou, bid me come to thee on the water. And he said, Come! And Peter got out of the 29
boat to walk on the water to Jesus; but per- 30
ceiving the violence of the wind, he was afraid; and beginning to sink, he cried out, saying, Master, save me! And Jesus immediately 31
stretched out his hand and took hold of him, and said to him, Distrustful man! why did you doubt? And when they had got into the boat, 32
the wind ceased. Then they who were in the 33
boat came and fell down before him, saying, Truly thou art the Son of God.

And passing over, they landed in the terri- 34
tory of Gennesaret. And the men of that place, 35
when they saw who he was, sent into the whole neighboring country, and brought to him all the diseased, who besought him for leave only 36
to touch the fringe of his garment; and as many as touched were made well.

Verses 34 – 36. Compare Mark vi. 53 – 56.

15 AFTER this, the teachers of the Law and
Pharisees from Jerusalem came to Jesus, say-
2 ing, Why do your disciples do contrary to the
tradition of the elders? for they do not wash
3 their hands when they eat. But he answered
them, And why do you, on the pretence of a
tradition, do contrary to the command of God?
4 For God commanded, saying, *Honor thy father
and thy mother;* and, *Let him who reviles father*
5 *or mother be put to death.** But you teach, If
a man say to his father or mother, Whatever I
have which might benefit you is as a gift to God,
6 he shall then not honor his father or mother.
Thus have you annulled the command of God
7 by your tradition. Hypocrites! Well did the
prophet Isaiah pronounce concerning you, when
8 he said, *This people honor me with their lips, but*
9 *their minds are far from me. In vain do they
worship me while they teach the commandments
of men.*†

10 And calling the multitude to him, he said to
11 them, Hear and understand! Not that which
enters the mouth pollutes a man, but what pro-

Ch. xv. 1–20. Compare Mark vii. 1–23.

* Exodus xx. 12; xxi. 17. † Isaiah xxix. 13.

ceeds from the mouth; it is that which pollutes a man.

Afterward, his disciples came to him and said, 12
Do you know that the Pharisees were scandalized when they heard that speech? But he 13
answered them, Whatever my heavenly Father has not planted is to be rooted up. Have 14
nothing to do with them. They are blind leaders of the blind; but when the blind lead the blind, it is to fall headlong. Then Peter said 15
to him, Explain to us that dark saying. And 16
Jesus said, Are you, too, still without discernment? Do you not understand, that what 17
enters the mouth passes into the stomach, and is cast out? But what proceeds from the 18
mouth has its source in the mind, and it is that which pollutes a man. For in the mind is the 19
source of wicked thoughts, murder, adultery, fornication, theft, false testimony, calumny. These are what pollute a man. But to eat with 20
unwashed hands does not pollute a man.

And Jesus departed thence, and removed to 21
the country about Tyre and Sidon. And lo! 22

Verses 21–29. Compare Mark vii. 24–31.

a Canaanitish woman of that country came forth to meet him, crying out and saying, Have compassion on me, Master, Son of David! My daughter is grievously afflicted by a dæmon.
23 But he answered her not a word. And his disciples came and entreated him to dismiss her,
24 for she continued crying out after them. But he answered, I am sent only to the lost sheep of
25 the house of Israel. Then she came and fell down before him, saying, Master, help me!
26 And he answered, It is not right to take the children's bread to throw to the little dogs.
27 And she said, Ah, Sir! even the little dogs eat the crumbs which fall from their master's table.
28 Then Jesus answered her, O woman! you have great faith. Be it with you as you desire. And her daughter was well from that hour.

29 And Jesus departed thence, and came near the lake of Galilee; and went up the mountain, and
30 remained there. And great multitudes came to him, having with them those who were lame, blind, dumb, maimed, and many others; and they laid them down at the feet of Jesus, and he

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Verses 30, 32–39. Compare Mark viii. 1–10.

healed them; so that the multitude were filled 31
with admiration at hearing the dumb speak, and
seeing the limbs of the maimed restored, and the
lame walking, and the blind seeing; and they
gave glory to the God of Israel.

And Jesus called his disciples to him, and 32
said, I have compassion on the multitude, for
they have now remained with me three days,
and they have nothing to eat; and I am not
willing to send them away fasting, lest they faint
on the road. And his disciples said to him, 33
Where in this uninhabited place shall we find
bread enough for such a multitude? And Jesus 34
said to them, How many loaves have you? And
they said, Seven, and a few small fishes. Then 35
he directed the multitude to place themselves
on the ground; and taking the seven loaves 36
and the fishes, he gave thanks to God, and
broke them, and distributed them to his disci-
ples, and his disciples to the multitude. And 37
they all ate till they were satisfied; and seven
basketfuls of the fragments that remained were
collected. And there were four thousand men 38
who had eaten, besides women and children.

Then he sent away the multitude, and going 39
on board the boat, went to the country near
Magdala.

16 And the Pharisees and Sadducees came to try
Jesus by asking him to show them a sign from
2 heaven. And he answered them, At evening
you say, It will be fine weather, for the sky is
3 red; and in the morning you say, It will be a
stormy day, for the sky is red and lowering.
Do you understand the appearances of the sky,
and can you not understand the signs of these
4 times? A wicked and apostate race would
have a sign; but no sign will be given it, ex-
cept the sign of Jonah the prophet. And he
left them and went away.

5 Now his disciples, when they were going to
the other side of the lake, forgot to take bread.
6 And Jesus said to them, See that you beware
of the leaven of the Pharisees and Sadducees.
7 And they talked among themselves of what they
8 should do, as they had brought no bread. And
Jesus, knowing it, said to them, Why are you
talking among yourselves, distrustful men, be-
9 cause you have brought no bread? Are you
yet without understanding? And do you not
remember the five loaves of the five thousand,
10 and how many basketfuls you collected? Nor

Ch. xvi. 1–12. Compare Mark viii. 11–21.
Verses 2, 3. See Luke xii. 54–56.

the seven loaves of the four thousand, and how many basketfuls you collected? How is it that 11
you do not understand, that I did not speak to you of bread when I bade you beware of the leaven of the Pharisees and Sadducees? Then 12
they comprehended, that he had not told them to beware of the leaven for bread, but of the teaching of the Pharisees and Sadducees.

And as Jesus was travelling near Cæsarea 13
Philippi, he asked his disciples, Who do men say that I, the Son of Man, am? And they 14
answered, Some say, John the Baptist; others, Elijah; and others, Jeremiah, or one of the Prophets. Then he said to them, And who do 15
you say that I am? And Simon Peter an- 16
swered, You are the Messiah, the Son of the living God. And Jesus said to him, Happy are 17
you, Simon, son of Jonah; for this has not been made known to you by flesh and blood, but by my Father in heaven. And I in return say to 18
you, that you are, as I have named you, a Rock, and on this rock will I build my church; and the gates of Hades shall not prevail against it.

Verses 13–28. Compare Mark viii. 27–ix. 1; Luke ix. 18–27.

19 And I will give you the keys of the kingdom of
Heaven; and what you shall forbid on earth
will be forbidden in heaven, and what you shall
permit on earth will be permitted in heaven. —
20 Then he charged them to tell no one that he
was the Messiah.

21 From that time Jesus began to give his dis-
ciples to understand that he must go to Jerusa-
lem, and suffer much from the elders and chief
priests and teachers of the Law, and be put to
death; and that he should be restored to life on
22 the third day. Then Peter, taking hold of him,
began to expostulate with him, saying, God be
merciful to thee, Master! It shall not be with
23 thee thus. But he, turning to Peter, said, Go
from my sight, thou the Enemy! thou wouldst
cause me to fall; for thou carest not for the
purposes of God, but for what men desire.

24 Then Jesus said to his disciples, Let him who
would be my follower renounce himself, and
25 come after me, bearing his cross. For he who
would save his life, will lose it; and he who
may lose his life for my sake, will secure it.
26 What advantage would it be to a man, to gain
the whole world with the loss of his life? And
what is there that a man will not give to pur-

chase his life? The Son of Man is coming in 27
the glory of his Father, with his angels; and
then will he render to every one according to his
deeds. I tell you in truth, There are some here 28
present who will not taste of death, before they
see the Son of Man entering on his reign.

And six days after, Jesus took with him Peter, 17
and James, and John the brother of James, and
carried them up a high mountain apart; and 2
his appearance was changed before them, so that
his face shone like the sun, and his garments
were splendid as the light. And lo! there ap- 3
peared to them Moses and Elijah talking with
him. Then Peter said to Jesus, Master, it is 4
good for us to be here. Let us make here, if it
be thy will, three tents; one for thee, and one
for Moses, and one for Elijah. While he was 5
yet speaking, lo! a bright cloud spread over
them, and lo! a voice from the cloud, saying,
This is my beloved Son, with whom I am well
pleased. Listen to him. And the disciples, 6
when they heard it, fell upon their faces, and
were exceedingly afraid. Then Jesus came and 7

Ch. xvii. 1–23. Compare Mark ix. 2–32; Luke ix. 28–45.

touched them, and said, Rise, be not afraid.
8 Then they raised their eyes, and saw Jesus alone.

9 And as they were descending the mountain, Jesus charged them, saying, Tell what you have seen to no one, till the Son of Man has risen from the dead.

10 And his disciples questioned him, saying, Why then do the teachers of the Law say that
11 Elijah must first come? Jesus answered them,
12 "Elijah is coming to reform all things!"—But I say to you, that Elijah has already come, and they have not acknowledged him, but have treated him after their pleasure; and so will
13 the Son of Man suffer from them. Then the disciples understood that he spoke to them of John the Baptist.

14 And when they came to the multitude, a man approached him, and, falling on his knees
15 before him, said, Master, have pity on my son; for he is a lunatic, and suffers grievously; for he often falls into the fire, and often into the
16 water; and I brought him to your disciples,
17 and they could not heal him. Then Jesus said, Unbelieving and perverse race! how long shall I be with you? How long must I bear with

you? Bring him hither to me. And Jesus 18
commanded the dæmon, and it came out of
him; and the boy was well from that hour.

Then the disciples came to Jesus apart, and 19
said, Why could not we cast it out? And 20
Jesus said to them, Because of your want of
faith; for I tell you in truth, were your faith
as a grain of mustard seed, if you should say
to this mountain, Remove from this place to
that, it would remove, and nothing would be
impossible to you. But it is only through 21
prayer and fasting that this race can be expelled.

And as they were travelling in Galilee, Jesus 22
said to them, The Son of Man is about to be
delivered into the hands of men, and they will 23
put him to death; and on the third day he will
be restored to life. And they were greatly
afflicted.

Then, when they had come to Capernaum, 24
the receivers of the half-shekel came to Peter,
and said, Does not your teacher pay the half-
shekel? He answered, Yes. And upon his 25
return to the house, before he had spoken of it,
Jesus said to him, What think you, Simon?

From whom do earthly kings receive taxes or tribute-money? from their sons, or from others?
26 He said to him, From others. Jesus said to
27 him, Then the sons are free. But that we may not give them offence, go to the lake, cast a hook, and take the fish that first comes up; and upon opening its mouth, you will find a shekel. Take it, and give it to them for me and you.

18 THAT day the disciples came to Jesus, saying, Who then is to be greatest in the kingdom of
2 Heaven? And Jesus called a child to him, and
3 placed him in the midst of them, and said, I tell you in truth, Unless you are changed and become as children, you will not enter the king-
4 dom of Heaven. He, then, who shall humble himself till he is like this child, will be the
5 greatest in the kingdom of Heaven. And he who gives a kind reception to one such child for my sake, gives a kind reception to me.
6 But should any one cause the humblest believer in me to fall away from me, it would be better for him that he should have a millstone hung round his neck, and be swallowed up in

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Ch. xviii. Compare Mark ix. 33–47; Luke ix. 46–48.
Verses 6, 7. See Luke xvii. 1, 2.

the depths of the sea. Woe for the world on account of the hindrances to my reception! Such hindrances must exist; but woe for him through whom they exist! 7

If your hand or foot would cause you to fall away from me, cut it off, and cast it from you. It is better for you to enter into life having but one foot or one hand, than, having two hands or two feet, to be cast into the eternal fire. And if your eye be causing you to fall away, pluck it out and cast it from you. It is better for you to enter into life having but one eye, than, having two eyes, to be cast into the fire of hell. 8 9

See that you despise not any one of the humblest of my disciples; for I tell you, that their angels in heaven continually behold the face of my Father in heaven. The Son of Man has come to save the lost. What think you? If a man have a hundred sheep, and one of them has gone astray, will he not leave the ninety-nine upon the mountains, and go and seek that which has gone astray? And if he find it, truly I say to you, he rejoices more over it than over the ninety-nine which had not strayed. Even 10 11 12 13 14

Verse 11. See Luke xix. 10.

Verses 12–14. See Luke xv. 3–7.

so it is not the will of your Father in heaven
that one of the humblest of these should be lost.
15 If your brother sin against you, go alone to
him, and show him his fault. If he listen to
16 you, you have gained your brother. But if he
do not listen to you, go to him yet again with
one or two others, that by the testimony of two
or three witnesses whatever you say may be con-
17 firmed.* And if he disregard them, tell the
matter to your whole body assembled; and if
he disregard them, let him be to you as a hea-
then and a tax-gatherer.
18 Truly I say to you, Whatever you forbid on
earth will be forbidden in heaven, and whatever
you permit on earth will be permitted in heaven.
19 Again, I say to you, If two of you agree on
earth concerning every thing which they ask,
their prayers will be granted by my Father in
20 heaven. For where two or three come together
as my disciples, there am I among them.
21 Then Peter came to him and said, Master, if
my brother sin against me, how often shall
22 I forgive him? till seven times? Jesus an-

Verse 15. See Luke xvii. 3.

Verses 21, 22. See Luke xvii. 3, 4.

* See Deuteronomy xix. 15.

swered him, I say not, Till seven times; but,
Till seventy times seven. — Hence the kingdom 23
of Heaven has been compared to a certain king
who would settle accounts with his servants.
And while he was settling them, one was 24
brought to him who owed him ten thousand
talents; and as he was unable to make payment, 25
his master ordered him to be sold, with his wife
and children, and all that he had, for the dis-
charge of the debt. Then the servant fell down 26
before him and said, Master, have patience with
me, and I will pay you all. And his master 27
had compassion on him, and let him go, and
forgave him the debt. But that servant, as he 28
was going away, found one of his fellow-servants
who owed him a hundred denarii; and he seized
him by the throat, saying, Pay what you owe
me. Then his fellow-servant fell at his feet and 29
entreated him, saying, Have patience with me,
and I will pay you. And he would not; but 30
cast him into prison, till he should pay the debt.
But their fellow-servants, seeing what was done, 31
were greatly displeased, and went and informed
their master. Then his master summoned him, 32
and said, Thou wicked servant! I forgave thee
all that debt at thy entreaty. Shouldst not 33

thou too have had compassion on thy fellow-
34 servant, as I had compassion on thee? And
his master, being angry with him, delivered
him over to the executioners of the law, till
35 he should pay all that he owed. Even so will
my Father in heaven do to you, if, from your
hearts, you forgive not every one his brother.

19 After Jesus had finished this discourse, he
removed from Galilee, and went beyond the
2 Jordan to the borders of Judæa. And great
multitudes followed him; and he performed
cures there.

3 And the Pharisees came to ensnare him, and
asked, May a man lawfully divorce his wife
4 for whatever cause he will? And he answered
them, Have you not read, that the Creator,
in the beginning, made a male and a female?*
5 And it is said, *For this cause shall a man leave*
his father and his mother, and cleave to his wife;
6 *and the two shall be one.*† So they are no longer
two, but one. What, then, God has joined

Ch. xix. 1, 2. Compare Mark x. 1; Luke ix. 51; John vii. 10.
Verses 3 – 12. Compare Mark x. 2 – 12.

* Genesis i. 27; v. 1, 2. † Genesis ii. 24.

together, let not man put asunder. They said 7
to him, Why then has Moses ordained, that a
man may give his wife a writing of divorcement,
and put her away? He said to them, Moses, 8
on account of your perversity, allowed you to
put away your wives; but in the beginning it
was not so. And I say to you, Whoever puts 9
away his wife, except for adultery, and marries
another, commits adultery; and he who marries
a woman who has been separated from her
husband, commits adultery.

His disciples said to him, If such is the case 10
of a man with his wife, it is better not to marry.
But he said to them, All are not capable of 11
this, but they to whom it is given. There are 12
eunuchs who have been so from their birth;
and there are eunuchs who have been made so
by men; and there are others who have made
themselves eunuchs for the sake of the king-
dom of Heaven. Let him who is able to ab-
stain from marriage, abstain.

Then children were brought to him, that he 13
might put his hands on them and pray; and his

Verse 9. See Luke xvi. 18.

Verses 13 – 15. Compare Mark x. 13 – 16; Luke xviii. 15 – 17.

disciples reproved those who brought them.
14 But Jesus said, Let the children come to me,
and do not hinder them; for to such belongs
15 the kingdom of Heaven. And having put his
hands on them, he departed thence.

16 AND lo! one came to him and said, Good
teacher, what good thing shall I do to have
17 eternal life? And he said to him, Why do
you call me good? None is good except God
alone. But if you would enter into life, keep
18 the commandments. He said to him, Which?
Jesus answered, These: *Thou shalt not murder;*
Thou shalt not commit adultery; Thou shalt not
19 *steal; Thou shalt not give false testimony; Honor*
thy father and thy mother; and, *Thou shalt love*
20 *thy neighbor as thyself.** The young man said to
him, All these have I kept from my youth; in
21 what am I still wanting? Jesus answered him,
If you would be perfect, go, sell your posses-
sions, and give the money to the poor, and you
shall have treasure in heaven; and come, be
22 my follower. But the young man, on hearing

Ch. xix. 16 – Ch. xx. 16. Compare Mark x. 17 – 31; Luke xviii. 18 – 30.

* Exodus xx. 12 – 16; Leviticus xix. 18.

this, went away sorrowful; for he had great possessions.

Then Jesus said to his disciples, I tell you in 23
truth, It will be hard for a rich man to enter the kingdom of Heaven. I tell you again, It is 24
easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. His disciples, when they heard this, 25
were altogether confounded, and said, Who then can be saved? Then Jesus, fixing his 26
eyes on them, said, By human means this is impossible, but to God all things are possible.

Then Peter said to him, Lo! we have left 27
all to become your followers. What then will be our reward? And Jesus said to them, I tell 28
you in truth, that you, my followers, in the regeneration, when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, ruling the twelve tribes of Israel. And 29
every one who has given up houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive a hundred fold, and inherit eternal life.

But many who are first will be last, and the 30
last first. For the kingdom of Heaven is like 20
the master of a family who went out, at the

dawn of day, to hire laborers for his vineyard;
2 and having agreed with them for a denarius a
3 day, he sent them into his vineyard. And
going out about the third hour, he saw others
4 standing in the market-place without work, and
he said to them, Do you also go into my vine-
yard, and whatever is right I will give you.
5 And they went. Again he went out about the
6 sixth and the ninth hour, and did the same. And
going out about the eleventh hour, he found
others standing, and said to them, Why are
you standing here all the day doing nothing?
7 They answered him, Because no one has hired
us. He said to them, Do you also go into my
8 vineyard. Then in the evening the owner of
the vineyard said to his steward, Call the la-
borers, and give them their wages, beginning
9 with the last, and going on to the first. And
those who were hired about the eleventh hour
10 came, and received each a denarius. So when
those who were first hired came, they thought
they should receive more; but they also re-
11 ceived each a denarius. Then, upon receiving
it, they murmured against the owner of the
12 property, and said, These last hired have worked
but one hour, and you have made them equal

with us who have borne the labor and the heat of the day. But he answered one of them, 13
Friend, I do you no wrong. Did you not agree with me for a denarius? Take what is your 14
due, and go; I will give to this man who was last the same as to you. May I not use my 15
own property as I will? Is your eye evil, because I am kind?

Thus the last will be first, and the first last. 16
For the invited are many, but the selected are few.

And as Jesus was going up to Jerusalem, he 17
took the twelve disciples apart on the way, and said to them, Lo! we are going up to Jerusalem, 18
and the Son of Man will be delivered into the power of the chief priests and the teachers of the Law, who will condemn him to death, and 19
will deliver him into the hands of the Gentiles to be mocked, and scourged, and crucified; and on the third day he will return to life.

After this the mother of the sons of Zebe- 20
dee came to him with her sons, and, falling

Verses 17–19. Compare Mark x. 32–34; Luke xviii. 31–34.
Verses 20–28. Compare Mark x. 35–45.

down before him, asked him to grant her a
21 favor. And he said to her, What do you desire? She answered, Grant that these my two sons may sit, one on your right hand, and the
22 other on your left, in your kingdom. But Jesus replied, You know not what you ask. Can you drink of the cup of which I am to drink?
23 They said to him, We can. Then he said to them, You will indeed drink of the same cup with me; but to sit on my right hand and on my left is not mine to grant, but it will be given to those for whom it has been prepared by my Father.

24 And when the ten heard of this, they were
25 angry with the two brothers. But Jesus called them to him, and said, You know that the rulers of the Gentiles lord it over them, and their great men have them under their author-
26 ity. It shall not be thus with you. But let him who would be great among you minister
27 to you, and let him who would be chief among
28 you be your servant; even as the Son of Man came not to be served, but to serve, and to give his life to ransom many.

29 And as they were leaving Jericho, a great

Verses 29–34. Compare Mark x. 46–52; Luke xviii. 35–43.

multitude accompanied him. And lo! two blind 30
men who were sitting by the way-side, when
they heard that Jesus was passing by, cried
out, saying, Have pity on us, Master, Son of
David! And the multitude endeavored to 31
silence them; but they cried out the more, say-
ing, Have pity on us, Master, Son of David!
And Jesus stopped, and called them to him, 32
and said, What do you wish me to do for you?
They said to him, Master, to open our eyes. 33
Then Jesus, having compassion on them, touched 34
their eyes; and immediately their sight was re-
stored, and they went on with him.

And when they were near Jerusalem, having 21
come to Bethphage, on the Mount of Olives,
Jesus sent two disciples, saying to them, Go to 2
the village opposite to you, and you will imme-
diately find an ass tied, and a colt with her.
Loose her, and bring them to me. And should 3
any one say aught to you, tell him that the
Master has need of them, and he will send them
directly. Now this was to fulfil the words of 4
the prophet, *Say to Zion, lo! thy king is coming* 5
to thee, mild, and riding on an ass, and a colt,

Ch. xxi. 1–11, 14–17. Compare Mark xi. 1–11; Luke xix. 28–44; John xii. 12–19.

6 *the foal of an ass.** And the disciples went,
7 and did as Jesus bade them; and brought the
ass and the colt, and put on them their cloaks,
8 and he sat on them. And very many of the
multitude spread their cloaks in the road;
others cut young branches from the trees, and
9 strewed them in the road; and the multitudes
that went before and that followed were shout-
ing, Hosanna to the Son of David! Blessed
be he who comes in the name of the LORD!†
10 Hosanna, thou in the highest heavens! And
upon his entry into Jerusalem, the whole city
11 was in commotion, asking, Who is he? And
the multitudes said, This is Jesus, the prophet
of Nazareth in Galilee.

12 And Jesus went into the temple of God, and
drove out all those who sold and bought in the
temple, and overturned the tables of the money-
changers, and the seats of those who sold
13 doves, and said to them, It is written, *My house
shall be a house of prayer;*‡ but you have made
it a den of robbers.§

Verses 12, 13. Compare Mark xi. 15–18; Luke xix. 45–48.

* Zechariah ix. 9. See also Isaiah lxii. 11.

† See Psalm cxviii. 25, 26. ‡ Isaiah lvi. 7.

§ See Jeremiah vii. 11.

And those who were blind and lame came to 14
him in the temple, and he made them well.

But when the chief priests and the teachers 15
of the Law saw the wonders which he did, and
heard the children shouting in the temple,
Hosanna to the Son of David, they were angry
and troubled, and said to him, Do you hear 16
what these children are saying? And Jesus
answered them, Yes; have you never read,
Thou hast caused the mouths of babes and nurs-
*lings to utter praise?**

And leaving the multitude, he went out of 17
the city to Bethany, and lodged there.

And in the morning, as he was returning to 18
the city, he was hungry. And seeing a fig-tree 19
by the side of the road, he went to it, but found
nothing upon it except leaves. Then he said to
it, Let no fruit grow on thee hereafter. And the
fig-tree immediately withered. And his disci- 20
ples, seeing it, were astonished, and said, How
suddenly the fig-tree withered! Then Jesus said 21
to them, I tell you in truth, Let your faith be
without distrust, and you shall not only do what

Verses 17–22. Compare Mark xi. 11–14, 19–26.

* Psalm viii. 2.

has been done to the fig-tree, but should you say to this mountain, Be thou taken up and
22 cast into the sea, it shall be done. And whatever you may ask in prayer, if you have faith, you shall receive.

23 And when he had entered the temple, the chief priests and the elders of the people came to him while he was teaching, and said, By what authority are you acting thus? And who
24 gave you this authority? And Jesus replied to them, I also will ask you one question, which if you answer me, I will tell you by what
25 authority I act thus. Whence had John authority to baptize? From Heaven, or from men? And they reasoned thus with themselves: — If we say, From Heaven, he will say, Why then
26 did you not have faith in him? but if we say, From men, there is fear of the multitude; for
27 they all regard John as a prophet. So they answered Jesus, We do not know. And he said to them, Neither do I tell you by what authority I act thus.

28 But what think you? A man had two sons; and he came to the first, and said, Son, go, work

Verses 23–46. Compare Mark xi. 27–xii. 12; Luke xx. 1–19.

to-day in my vineyard. And he answered, I 29
will not. Afterward, however, he repented
and went. And he came to the other, and 30
said the same. And he answered, I will, Sir;
and went not. Which of the two did the will 31
of his father? They said to him, The first.
Jesus said to them, I tell you in truth, that the
tax-gatherers and harlots are entering before
you into the kingdom of God; for John came to 32
you as a preacher of righteousness, and you did
not hearken to him, but the tax-gatherers and
harlots did hearken to him; and you, when you
saw it, did not even then repent so as to hearken
to him.

Hear another parable. A master of a family 33
planted a vineyard, and fenced it round, and
dug a wine-vat in it, and built a watch-tower,
and let it out to husbandmen, and went away.
And when the vintage came, he sent his ser- 34
vants to the husbandmen to receive its produce.
But the husbandmen took his servants, and beat 35
one, and killed another, and drove off another
with stones. Then he sent other servants, more 36
in number than the first; and they treated them
in the same manner. At last he sent his son 37
to them, saying, They will respect my son.

38 But the husbandmen, when they saw his son, said among themselves, This is the heir; come,
39 let us kill him, and seize his inheritance. And they laid hold of him, and thrust him out of the vineyard, and killed him.

40 What, then, will the owner of the vineyard, when he comes, do to those husbandmen?
41 Some answered him, He will put those wicked men to a miserable death, and let out his vineyard to other husbandmen, who will render
42 him its produce at the proper season. Jesus said to them, Have you never read in the Scriptures, *The stone which the builders rejected has become the corner-stone; this is the work of the*
43 *Lord, and it is wonderful in our eyes?** So then I tell you, that the kingdom of God will be taken from you, and given to a nation yield-
44 ing its fruits. — And he who stumbles against this stone will be sorely bruised; but him on whom it falls, it will crush to pieces.

45 And the chief priests and Pharisees, when they heard these parables, knew that he was
46 speaking of them; and they wished to seize on him, but feared the multitude, who regarded him as a prophet.

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* Psalm cxviii. 22, 23.

And Jesus spoke to them again in parables, 22
saying, The kingdom of Heaven has been com- 2
pared to a king who made a marriage-feast for
his son, and sent his servants to summon those 3
who had been invited to the feast. And they
would not come. Then he sent other servants, 4
saying, Tell those who have been invited, Lo!
I have prepared my dinner; my oxen and fatted
beasts have been killed, and all is ready; come
to the feast. Then some, making light of it, 5
went off, one to his farm, and another to his
merchandise; but the rest seized on his servants, 6
and insulted and slew them. But when the 7
king heard of it, he was enraged, and sent his
armies, and destroyed those murderers, and
burnt their city. Then he said to his servants, 8
The feast is prepared, but those invited were
not worthy. Go, therefore, and stand where the 9
roads meet, and invite whomever you find to
the feast. And the servants went forth into 10
the roads, and collected all, whomever they
found, bad and good; and the number of guests
at the feast was full. But when the king came 11
in to view the guests, he saw a man who had
not on a wedding garment; and he said to 12
him, Friend, how came you here not having a

wedding garment? And the man was struck
13 dumb. Then the king said to his servants, Bind him hand and foot, and cast him into the outer darkness; where will be wailing and gnashing of teeth.

14 For the invited are many, but the selected are few.

15 Then the Pharisees went away, and plotted together how they might ensnare him by ques-
16 tions; and they sent to him their disciples, with the Herodians, who said, Teacher, we know that you are true, and teach the way of God in truth, and fear no one; for you have no respect to
17 the rank of men. Tell us, then, what do you think? Is it lawful to pay tribute to Cæsar, or
18 not? But Jesus, understanding their malicious intent, said, Why do you thus question me,
19 hypocrites? Show me the tribute-money. And
20 they brought him a denarius. And he said to them, Whose is this image and inscription?
21 They answered him, Cæsar's. Upon which he said to them, Render, then, to Cæsar what is
22 Cæsar's, and to God what is God's. And hearing this, they were confounded, and left him, and went away.

Verses 15–22. Compare Mark xii. 12–17; Luke xx. 20–26.

The same day, the Sadducees, who say that 23
there is no resurrection, came to him, and ques-
tioned him, saying, Teacher, Moses said, If a 24
man die without a child, his brother shall marry
his wife, and raise up a son for him.* Now 25
there were with us seven brothers; and the
first, having married, died without a child, and
left his wife to his brother. And so also the 26
second, and the third, even to the seventh. Last 27
of all, the woman died also. In the resurrection, 28
then, whose wife will she be of the seven? for
they all married her. Jesus answered them, 29
You are in error, through ignorance both of
the Scriptures and of the power of God. For 30
those who rise neither marry nor are given in
marriage, but are as the angels of God in heaven.

But, concerning the resurrection of the dead, 31
have you not read what was spoken to you by
God, saying, *I am the God of Abraham, the God* 32
of Isaac, and the God of Jacob? † God is not
the God of the dead, but of the living.

And the multitude who heard him were 33
greatly affected by his teaching.

Verses 23–33. Compare Mark xii. 18–27; Luke xx. 27–40.

* See Deuteronomy xxv. 5, 6. † Exodus iii. 6.

34 AND the Pharisees, hearing that he had put
the Sadducees to silence, collected about him.
35 And one of them, a teacher of the Law, made
36 trial of him with this question, Teacher, which
37 is the great commandment in the Law? Jesus
said to him, *Thou shalt love the* LORD, *thy God,*
with thy whole heart, and thy whole soul, and
38 *thy whole mind.** This is the first and great
39 commandment. And the second is like it:
40 *Thou shalt love thy neighbor as thyself.*† On
these two commandments the whole Law and
the Prophets depend.

41 AND the Pharisees having collected together,
42 Jesus questioned them, saying, What think
you concerning the Messiah? Whose son is
43 he? They said to him, David's. He said to
them, How then does David by the Spirit call
44 him Lord, saying, *The* LORD *said to my Lord,*
Sit thou at my right hand, till I make thine ene-
45 *mies thy footstool?*‡ Since, then, David calls
46 him Lord, how is he his son? And no one

Verses 34 – 40. Compare Mark xii. 28 – 34.

Verses 41 – 46. Compare Mark xii. 35 – 37; Luke xx. 41 – 44.

* Deuteronomy vi. 5. † Leviticus xix. 18.

‡ Psalm cx. 1.

could answer him a word, nor did any one from that time undertake to question him further.

Then Jesus addressed the multitude and his 23
disciples, saying, The teachers of the Law and 2
the Pharisees sit in the seat of Moses. What- 3
ever, then, they may direct you to observe, observe and do; but do not according to their deeds; for they say, and do not. They bind up 4
heavy burdens, hard to be borne, and lay them on men's shoulders; but will not themselves move them with a finger. And all their works 5
they do to be observed by men. They wear broad phylacteries, and wide fringes to their garments, and love the first places at feasts, and 6
the highest seats in the synagogues, and salutations in the public places, and to be addressed 7
by men, Rabbi, Rabbi. But be not you called 8
Rabbi; for you have but one teacher, and you are all brothers: and call no man your Father 9
on earth; for you have but one Father, who is in heaven: nor be you called leaders; for you 10
have but one leader, the Messiah: but let the 11

Ch. xxiii. Compare Mark xii. 38–40; Luke xx. 45–47; and see Luke xi. 39–52.

12 greatest among you be your servant; for whoever may exalt himself will be humbled, and whoever may humble himself will be exalted.

13 Woe for you, teachers of the Law and Pharisees, hypocrites! for you shut the kingdom of Heaven in the face of men; not entering yourselves, and not suffering those who would, to enter.

15 Woe for you, teachers of the Law and Pharisees, hypocrites! for you traverse sea and land to gain one proselyte; and when he is gained, you make him twofold more a child of hell than yourselves.

16 Woe for you, blind guides! who say, If any one swear by the temple, it is nothing; but if he swear by the gold of the temple, he is 17 bound by his oath. Foolish and blind! For which is greater, the gold, or the temple that 18 sanctifies the gold? And, If any one swear by the altar, it is nothing; but if he swear by the 19 offering upon the altar, he is bound. Foolish and blind! For which is greater, the offering, 20 or the altar which sanctifies the offering? He who swears by the altar, swears by it, and by 21 all that is upon it; and he who swears by the temple, swears by it, and by Him who dwells

within it; and he who swears by heaven, swears 22
by the throne of God, and by Him who sits
upon it.

Woe for you, teachers of the Law and Phari- 23
sees, hypocrites! for you give tithes of mint,
anise, and cumin, and neglect the weightier
things of the Law, justice, mercy, and truth.
These should have been regarded, and the other
not neglected. Blind guides! straining out a 24
gnat, and swallowing a camel.

Woe for you, teachers of the Law and Phari- 25
sees, hypocrites! for you make clean your cups
and dishes, but they are full of rapine and in-
justice. Blind Pharisee! That thy cups and 26
dishes may be clean, first make clean what is
put into them.

Woe for you, teachers of the Law and Phari- 27
sees, hypocrites! For you are like whitened
sepulchres, that appear sightly without, but are
full within of dead men's bones and all that is
unclean. So you outwardly appear righteous to 28
men, but are full within of hypocrisy and in-
iquity.

Woe for you, teachers of the Law and Phari- 29
sees, hypocrites! For you construct the sepul-
chres of the Prophets, and adorn the tombs of

30 the righteous, and say, If we had lived in the
days of our fathers, we would not have been
guilty with them of the blood of the Prophets;
31 whereby you bear testimony against yourselves
that you are the sons of those who murdered
32 the Prophets. And do you fill up the measure
of your fathers!

33 Serpents! Brood of vipers! How can you
escape the punishment of hell?

34 So then, lo! I am sending you teachers, and
wise men, and well instructed, and some of them
you will kill and crucify; and some you will
scourge in your synagogues, and drive from city
35 to city; so that upon you shall come all the
righteous blood shed upon the earth, from the
blood of righteous Abel to the blood of Zecha-
riah, son of Barachiah, whom you murdered
36 between the temple and the altar. Truly I say
to you, All will come upon this generation.

37 Jerusalem! Jerusalem! who killest the teach-
ers from God, and stonest those who are sent to
thee, how often would I have gathered thy chil-
dren together as a bird gathers her young under
38 her wings, and you would not! Lo! your

Verses 37–39. See Luke xiii. 34, 35.

house is left you deserted; for I declare to you, 39
You will not see me henceforth, till you shall
say, Blessed be he who comes in the name of
the Lord! And Jesus went out and left the 24
temple.

And his disciples came to ask him to look
at the buildings of the temple.

And Jesus said to them, See ye not all these 2
buildings? I tell you in truth, that not one
stone here will be left standing upon another.

And as he was sitting on the Mount of 3
Olives, his disciples came to him by themselves,
saying, Tell us when this will be; and what
will be the sign of your coming, and of the end
of present things?

And Jesus answered them, See that no one 4
deceive you; for many will come in my name, 5
saying, I am the Messiah; and they will deceive
many. And you will hear of wars and rumors 6
of wars: see that you be not disturbed; for all
this must be, but the end is not yet. For na- 7
tion will rise up against nation, and kingdom
against kingdom; and there will be famines,
and pestilences, and commotions in divers places.

Ch. xxiv. Compare Mark xiii.; Luke xxi. 5–36.

8 But all this is the beginning of the pangs of
labor.
9 Then you will be delivered up to persecution,
and be put to death; and you will be hated by
10 all nations for my sake. And then many will
fall away, and will accuse one another, and hate
11 one another. And many false teachers will
12 arise, who will deceive many; and iniquity will
so abound, that the love of many will become
13 cold. But he who perseveres to the end will
14 be blessed. And the glad news of the kingdom
will be proclaimed throughout the whole world,
so as to be testified to all nations; and then will
the end come.
15 When, therefore, you shall see the desolating
abomination, spoken of by Daniel the prophet,*
standing upon holy ground, — Let him who
16 reads understand, — then let those who are in
17 Judæa flee to the mountains; let not him who
is on his house-top go down to take anything
18 from his house, and let not him who is in his
19 field return to take his clothes. Woe for such
as are with child, and for such as are nursing, in

Verses 9, 13. See before, ch. x. 22.

Verses 17, 18. See Luke xvii. 31.

* See Daniel ix. 27; xi. 31; xii. 11.

those days! Pray ye that your flight may not 20
be a winter nor a Sabbath-day's journey. For 21
then will be great affliction, such as has not
been from the beginning of the world till now,
and such as there will be none like. And were 22
not those days to be shortened, all would perish;
but for the sake of the chosen, those days will
be shortened.

Then, should any one say to you, Lo! the 23
Messiah is here; or, He is there; believe him
not. For false Messiahs and false teachers will 24
rise up, showing forth great signs and wonders,
so as to deceive, if it were possible, the very
chosen. Lo! I have told you beforehand. 25
Should they say to you, Lo! he is in some soli- 26
tary place; go not forth: Lo! he is in some
private chamber; believe it not. For the com- 27
ing of the Son of Man will be like the lightning
which flashes from the east to the west. But 28
where the carcass is, there the eagles will gather
together.

Then, immediately after the affliction of those 29
days, the sun will be darkened, and the moon

Verses 23, 26, 27. See Luke xvii. 23, 24.
Verse 28. See Luke xvii. 37.

will not give her light, and the stars will fall from heaven, and the host of heaven will be
30 shaken. And then the sign of the Son of Man will appear in heaven; and then all the tribes of the land will beat their breasts, when they shall see the Son of Man coming upon the clouds
31 of heaven with power and great glory. And he will send forth his angels with a loud sound of trumpets, to collect his chosen from the four winds, from one end of heaven to the other.

32 Take a comparison from the fig-tree. When its tender branches shoot, and its leaves are put
33 forth, you know that summer is nigh. So, when you see all those things, know that the end is
34 nigh, at the door. I tell you in truth, that they will all take place before this generation passes
35 away. Heaven and earth may pass away, but my words cannot fail.

36 But the day and the hour none knows, not even the angels in heaven, but my Father alone.
37 But as were the days of Noah, so will be the
38 coming of the Son of Man. For as in those days, before the deluge, they were eating and drinking, marrying and giving in marriage, till

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Verses 37–39. See Luke xvii. 26, 27.

the day when Noah entered the ark; and understood not, till the deluge came, and destroyed them all; so also will be the coming of the Son of Man. Then two men will be in a field; one will be taken, and one left: two women will be grinding with a mill; one will be taken, and the other left.

Be, therefore, watchful; for you know not at what hour your master is coming. But this you know, that if the master of a house is aware at what hour a thief is coming, he is awake, and suffers not his house to be broken into. So then be you always ready; for in an hour in which you do not expect him, the Son of Man will come. Happy will be that servant whom his master has placed over his household to supply their food in season, if, being wise and faithful, his master, when he comes, shall find him so doing. I tell you in truth, he will give him the charge of all his substance. But should that servant, being wicked, say within himself, It will be long before my master comes; and begin to beat his fellow-servants, and eat and drink with drunkards; the master of that ser-

Verse 41. See Luke xvii. 35.

Verses 42–51. See Luke xii. 35–46.

vant will come in a day when he does not expect him, and an hour of which he is not aware,
51 and will cut him asunder, assigning him his portion with the hypocrites; where will be wailing and gnashing of teeth.

25 Then the kingdom of Heaven will be like ten virgins, who, taking their lamps, went forth to
2 meet the bridegroom. Five of them were wise,
3 and five were foolish. The foolish took their
4 lamps, but took no oil with them; but the wise
5 took oil in their vessels, with their lamps. And as the bridegroom was long in coming, they all
6 grew drowsy, and fell asleep. But at midnight there was a cry, Lo! the bridegroom is coming!
7 go forth to meet him. Then all those virgins roused themselves, and set about trimming their
8 lamps. And the foolish said to the wise, Give us some of your oil, for our lamps are going out.
9 But the wise answered, Perhaps there will not be enough for us and you; go rather to those
10 who sell it, and buy for yourselves. But while they were gone to buy, the bridegroom came, and those who were ready went in with him to the
11 feast; and the door was shut. Afterward came the other virgins, and said, Master! Master!
12 open for us. But he answered, I tell you in truth, I know you not.

Watch, then; for you know not the day nor 13
the hour.

It will be as when a man about to go into 14
another country called his servants, and intrust-
ed them with his property. And to one he gave 15
five talents, to another two, and to another
one; to each according to his ability; and im-
mediately set out on his journey. Then he 16
who had received the five talents went and put
them to use, and made five talents more. So 17
he who had the two gained also two more.
But he who had received the one talent went 18
and dug in the ground, and hid his master's
money. Then after a long time the master of 19
those servants came, and settled his account
with them. And he who had received the five 20
talents came, and brought five talents more, say-
ing, Master, you gave me five talents; see! I
have gained beside them five talents more. His 21
master said to him, Well done, good and faith-
ful servant! You have been faithful in a small
matter, I will give you a higher trust. Share
thou in the joy of thy master. He also who 22
had received the two talents came, and said,

Verses 14 – 30. Compare Luke xix. 11 – 27.

Master, you gave me two talents; see! I have
23 gained beside them two talents more. His master said to him, Well done, good and faithful servant! You have been faithful in a small matter, I will give you a higher trust. Share
24 thou in the joy of thy master. Then he who had received the one talent came, and said, Master, I knew you to be a hard man, reaping where you have not sown, and gathering where
25 you have not scattered seed; and I was afraid, and went and hid your talent in the ground.
26 See! you have your own again. But his master answered him, Bad and slothful servant! Did you know that I reap where I have not sown, and gather where I have not scattered seed?
27 You ought, then, to have put my money with the money-dealers, that, when I came, I might
28 receive my own with interest. Take, therefore, the talent from this man, and give it to him who
29 has the ten talents; for to every one who has, more will be given, and he shall have abundance; but from him who has not, even what
30 he has will be taken. And cast the worthless servant into the outer darkness; where will be wailing and gnashing of teeth.

31 When the Son of Man comes in his glory,

and all the angels with him, he will sit on the
throne of his glory, and all the nations will be 32
assembled before him. And he will separate
men one from another, as a shepherd separates
his sheep from the goats. And he will place 33
the sheep on his right hand, and the goats on
his left. Then will the king say to those on 34
his right hand, Come, ye blessed by my Father,
take possession of the kingdom prepared for you
from the foundation of the world. For I was 35
hungry, and you gave me food; thirsty, and you
gave me drink; a stranger, and you received me
into your houses; naked, and you clothed me; 36
sick, and you took care of me; in prison, and
you came to me. Then will the righteous an- 37
swer him, Lord, when did we see thee hungry,
and give thee food? or thirsty, and give thee
drink? When did we see thee a stranger, and 38
receive thee into our houses? or naked, and
clothe thee? Or when did we see thee sick, or 39
in prison, and come to thee? And the king 40
will answer them, I tell you in truth, In doing
so to one of the humblest of these my brothers,
you did so to me. Then will he say also to 41
those on his left hand, Depart from me, ac-
cursed, into the eternal fire, prepared for the

42 Devil and his angels. For I was hungry, and
you gave me no food; thirsty, and you gave
43 me no drink; a stranger, and you received me
not into your houses; naked, and you clothed
me not; sick, and in prison, and you took no
44 care of me. Then will they also answer, say-
ing, Lord, when did we see thee hungry, or
thirsty, or a stranger, or naked, or sick, or in
45 prison, and did not minister to thee? Then he
will answer them, I tell you in truth, In not
doing so to one of the humblest of these, you
46 did not do so to me. And these will go away
into eternal punishment, but the righteous into
eternal life.

26 AND when Jesus had finished all this dis-
2 course, he said to his disciples, You know that
after two days will be the Passover, and the
Son of Man will be delivered up to be crucified.

3 THEN the chief priests and the teachers of
the Law and the elders of the people assembled
in the palace of the high-priest, whose name
4 was Caiaphas, to devise some stratagem by

Ch. xxvi. 1–5. Compare Mark xiv. 1, 2; Luke xxii. 1, 2.

which they might get Jesus into their power, and destroy him; but they said, Not during 5
the festival, lest there be a commotion among the people.

And Jesus being at Bethany, at the house 6
of Simon the leper, there came to him a woman 7
with an alabaster bottle of very precious oil, and poured it upon his head as he was at table. But his disciples, when they saw it, were dis- 8
turbed, and said, Why was this waste? for this 9
might have been sold for much money, and given to the poor. Then Jesus, perceiving this, 10
said to them, Why do you trouble the woman? She has done for me a good deed. The poor 11
you have always with you; but me you have not always. In pouring this oil upon me, she 12
has done it for my burial. I tell you in truth, 13
Wherever the glad news may be proclaimed, throughout the whole world, this too which she has done will be spoken of, in remembrance of her.

Then one of the Twelve, called Judas Iscar- 14

Verses 6–13. Compare Mark xiv. 3–9; John xii. 1–8.
Verses 14–16. Compare Mark xiv. 10, 11; Luke xxii. 3–6.

15 iot, went to the chief priests, and said, What will you give me for delivering him into your hands? And they gave him thirty pieces of
16 silver. And from that time he was seeking a good opportunity to deliver up Jesus.

17 THEN, on the first day of Unleavened Bread, the disciples came to Jesus, saying, Where will you that we should make preparation for you
18 to eat the Passover? And he directed them to go into the city to a certain person, and tell him, The Teacher says, My time is near. I will keep the Passover at your house, with my disciples.
19 And the disciples did as Jesus had directed them, and made preparation for the Passover.

20 And in the evening he placed himself at table
21 with the Twelve; and while they were eating, he said, I tell you in truth, that one of you
22 will betray me. And being greatly troubled, they began every one to say to him, Master, is it
23 I? Then he said, He who dips his hand into
24 the same dish with me will betray me. The Son of Man is going away, as has been written concerning him; but alas for him by whom

Verses 17–29. Compare Mark xiv. 12–25; Luke xxii. 7–38; John xiii.

the Son of Man is betrayed! Well had it been for that man had he not been born. Then 25
Judas, who betrayed him, said, Is it I, Rabbi?
He said to him, It is.

And while they were eating, Jesus took the 26
loaf, and, blessing God, broke it, and gave it to his disciples, saying, Take, eat; this is my body.
And taking the cup, and giving thanks to God, 27
he gave it to them, saying, Drink ye all of it;
for this is my blood, the blood of the new cove- 28
nant, shed for many to free them from their sins.
And I tell you, I shall not drink hereafter of the 29
produce of the vine, till the day when I shall drink a new kind with you in the kingdom of my Father.

And having sung a hymn, they went out to 30
the Mount of Olives. Then Jesus said to them, 31
There is none of you whose faith in me will not be shaken this night; as it is written, *I will smite the shepherd, and the flock will be scattered.**
But after my resurrection, I will lead your way 32
into Galilee.

Verses 30 – 56. Compare Mark xiv. 26 – 52; Luke xxii. 39 – 53; John xviii. 1 – 11.

* Zechariah xiii. 7.

33 Then Peter said to him, Though the faith of
all others should be shaken, yet mine will never
34 be shaken. Jesus said to him, I tell you in
truth, that this very night, before a cock crows,
35 you will deny me thrice. Peter said to him, I
will die with you sooner than deny you. And
so said all the disciples.

36 Then Jesus came with them to a place called
Gethsemane, and said to them, Sit here, while I
37 go and pray yonder. And he took with him
Peter and the two sons of Zebedee, and he was
38 in distress and anguish. Then he said to them,
I am in exceeding distress, ready to die. Re-
39 main here and watch with me. And going on
a little farther, he fell upon his face and prayed,
saying, My Father, if it be possible, let this cup
pass from me. But not as I will, but as thou
wilt.

40 And he came to the three disciples and found
them asleep, and said to Peter, So you have not
41 been able to watch with me one hour! Watch,
and pray that you be not subjected to trial.
The spirit may be ready, but the flesh is weak.
42 Then he went from them a second time, and
prayed, saying, My Father, if this cup cannot
pass from me, but I must drink it, thy will be

done. And he came and found them sleeping 43
again, for their eyes were weighed down. And 44
he left them, and went away and prayed a third
time, saying the same words. Then he came to 45
his disciples, and said to them, You are sleeping
on still, and taking your rest. Lo! the hour
has come, and the Son of Man is delivered into
the hands of sinners. Arise! let us go forward; 46
lo! my betrayer is here.

And while he was yet speaking, lo! Judas, 47
one of the Twelve, came, and with him a great
multitude with swords and clubs, from the chief
priests and the elders of the people. And his 48
betrayer had given them a sign, saying, He
whom I shall kiss is the man; seize him. And 49
immediately going up to Jesus, he said, Hail,
Rabbi! and kissed him. But Jesus said to him, 50
Friend, why are you here? Then the others
came forward, and laid hands on Jesus, and
seized him; and lo! one of those who were with 51
him drew his sword, and struck the servant of
the high-priest, and cut off his ear. Then Jesus 52
said to him, Put back your sword into its place;
for all who take the sword will perish by the
sword. Do you think that I could not now call 53
upon my Father, who would furnish me with

54 more than twelve legions of angels? But how
then would the Scriptures be fulfilled? For it
must be so.

55 Then Jesus said to the multitude, You have
come as against a robber, with swords and clubs,
to apprehend me. I was with you day after
day sitting to teach in the temple, and you did
56 not lay hands on me. But all this has taken
place, that the writings of the Prophets might
be fulfilled.

Then all the disciples left him and fled.

57 And they who had seized Jesus carried him
away to Caiaphas, the high-priest; and the
teachers of the Law and the elders assembled
58 at his house. And Peter followed Jesus at a
distance to the court of the high-priest's house,
and entered, and sat down with those sent to
59 apprehend Jesus, to see the end. And the chief
priests and the whole Sanhedrim sought for
false testimony against Jesus to cause him to be
60 put to death; and they did not succeed, though
many false witnesses came forward. At last,
61 two false witnesses came forward, who said, This
man affirmed, I am able to destroy the temple

Verses 57–75. Compare Mark xiv. 53–72; Luke xxii. 54–71; John xviii. 12–27.

of God, and to build it in three days. And the high-priest, rising up, said to him, Do you make no reply? What is it that these men testify against you? But Jesus was silent. Then the high-priest said to him, I adjure thee by the Living God to tell us if thou art the Messiah, the Son of God. Jesus said to him, I am. Moreover, I declare to you, that you are now about to see the Son of Man seated at the right hand of God, and coming on the clouds of heaven. Then the high-priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? See! you have now heard his blasphemy; what is your judgment? And they answered, He deserves death.

Then they spat in his face, and buffeted him, and some slapped him in the face, saying, Messiah, thou prophet, tell us who it was that struck thee.

But Peter was sitting without in the court. And one of the maid-servants came up to him, and said, Surely you were with Jesus the Galilæan. But he denied it before them all, saying, I do not know what you mean. Then, as he was going into the outer court, another woman saw him, and said to those who were there,

Surely this man was with Jesus the Nazarene.
72 And again he affirmed, with an oath, I do not
73 know the man. Soon after, those who were standing there came up and said to Peter, Truly you are one of them, for your speech be-
74 trays you. Then he began to call down curses on himself if he did not speak the truth, and to swear that he knew not the man. And imme-
75 diately a cock crew; and Peter remembered what Jesus had said to him, Before a cock crows, you will deny me thrice. And he went out and wept bitterly.

27 And in the morning, early, all the chief priests and the elders of the people consulted together how they might procure the death of
2 Jesus. And having bound him, they carried him before Pontius Pilate, the governor, to deliver him up to him.

11 And Jesus stood before the governor; and the governor questioned him, saying, Are you the king of the Jews? And Jesus said to him,
12 I am. And to the accusations of the chief
13 priests and elders he made no reply. Then Pilate said to him, Do you not hear what they

Ch. xxvii. 1–26. Compare Mark xv. 1–15; Luke xxiii. 1–25; John xviii. 28–40.

are testifying against you? And he did not re- 14
ply before him to a single charge, so that the
governor was greatly astonished.

But at that festival it was customary for the 15
governor to release for the multitude a prisoner,
whom they would. And there was at that time 16
a notorious prisoner, named Jesus Barabbas.
The multitude then being assembled, Pilate said 17
to them, Whom will ye that I should release
for you? Jesus Barabbas, or Jesus who is
called the Messiah? — For he knew that Jesus 18
had been brought before him through the malice
of his accusers. And while he was sitting on 19
the judgment-seat, his wife sent to him, saying,
Have nothing to do with that righteous man;
for I have this day suffered much in a dream on
his account.

But the chief priests and the elders persuaded 20
the multitude to ask for Barabbas, and to de-
mand that Jesus should be put to death. The 21
governor said to them, Which of the two will
ye that I should release for you? They replied,
Barabbas. Pilate said to them, What then shall 22
I do with Jesus who is called the Messiah?
They all said, Let him be crucified. Then the 23
governor said, Why, what crime has he com-

mitted? But they cried out the more, Let him
24 be crucified. Then Pilate, seeing that what he said availed nothing, but, on the contrary, that they were growing tumultuous, took water and washed his hands before them, saying, I am guiltless of the blood of this innocent man.
25 Look ye to it. And all the people answered,
26 His blood be on us and on our children. Then he released Barabbas for them, and, having ordered Jesus to be scourged, delivered him to be crucified.

27 Then the soldiers of the governor carried Jesus with them into the Prætorium, and col-
28 lected round him their whole band; and having stripped him, they put a scarlet robe on him,
29 and platted a crown of thorns and placed it on his head, and put a reed in his right hand, and kneeling down before him, mocked him, saying,
30 Hail, king of the Jews! And they spat upon him, and took the reed and struck him on the
31 head. And after making sport of him, they took off the robe, and put on his own clothes, and carried him away to crucify him.

32 And as they were going out of the city, they

Verses 27–56. Compare Mark xv. 16–41; Luke xxiii. 26–49; John xix. 1–30.

found a man, a Cyrenæan, Simon by name, whom they compelled to carry his cross.

And when they had come to a place called 33
Golgotha, which means *Place of the Skull*, they 34
gave him vinegar mixed with bitter drugs to drink; and when he had tasted it, he refused to drink. And after nailing him to the cross, 35
they divided his clothing among them, casting lots; and sat down there to guard him. And 36 37
over his head they placed in writing the charge against him: *This is Jesus the King of the Jews.*

Moreover, two robbers were crucified with 38
him, one on his right hand, and one on his left.

And the passers-by reviled him, nodding their 39
heads, and saying, Thou who canst destroy the 40
temple and build it in three days, save thyself! If thou art the Son of God, come down from the cross. So also, the chief priests, jesting with 41
the teachers of the Law and the elders, said, He saved others; cannot he save himself? If 42
he is the king of Israel, let him now come down from the cross, and we will believe him. He was confident that God was with him; let 43
God deliver him now, if He favors him; for he said, I am the Son of God. And, in like man- 44
ner, even the robbers who were crucified with him reviled him.

45 But from the sixth hour there was darkness
46 over the whole country till the ninth. And about the ninth hour Jesus cried out with a loud voice, saying, *Eli ! Eli ! lama sabachthani?* that is, *My God ! my God ! why hast thou for-*
47 *saken me ?** Then some who were standing by, when they heard this, said, He is calling for
48 Elijah. And one of them immediately ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink.
49 But the others said, Hold! let us see if Elijah
50 will come to save him. But Jesus, after crying out again with a loud voice, expired.

51 And lo ! the veil of the sanctuary was rent asunder from the top to the bottom; and the
52 earth was shaken, and the rocks were cleft, and the tombs were opened.

54 And the centurion and those who were with him keeping guard over Jesus, when they witnessed the earthquake and what had taken place, were struck with terror, and said, Truly this was the Son of God.

55 And many women were there looking on from a distance, who had followed Jesus from

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* Psalm xxii. 1.

Galilee to render him their services; among whom were Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. 56

And in the evening, there came a rich man of Arimathæa, named Joseph, who had himself listened to the teaching of Jesus; and he went to Pilate, and asked for the body of Jesus. Then Pilate directed that the body should be given to him. And Joseph took the body, and wrapped it in clean linen, and laid it in his own new tomb, which he had had hewn out of the rock; and rolling a great stone to the entrance of the tomb, he went away. And Mary of Magdala was there, and the other Mary, sitting over against the sepulchre. 57 58 59 60 61

On the next day (that following the day of Preparation), the chief priests and the Pharisees went in a body to Pilate, saying, Sir, we remember that this deceiver said, while living, In three days I shall be restored to life. Give directions, therefore, to secure the sepulchre till the third day, lest his disciples should come and steal him away, and say to the people, He has been raised 62 63 64

Verses 57–61. Compare Mark xv. 42–47; Luke xxiii. 50–56; John xix. 38–42.

from the dead; and so the last delusion should
65 be worse than the first. Pilate said to them,
Take a guard, go and secure it as you know
66 how. And they went and secured the sepulchre
with the guard, putting a seal upon the stone.

28 And the Sabbath being over, in the dawn of
the first day of the week, Mary of Magdala and
the other Mary went to view the sepulchre.
2 And lo! there had been a great commotion; for
an angel of the Lord, descending from heaven,
came and rolled away the stone from the en-
3 trance, and sat upon it. His appearance was
like lightning, and his raiment white as snow.
4 And the guard were struck with terror at his
sight, and became as dead men.
5 And the angel said to the women, Fear not
ye; for I know that you are seeking for Jesus
6 who was crucified. He is not here; he has
risen, as he foretold. Come and see the place
7 where the Lord lay. And go quickly and tell
his disciples, that he has been raised from the
dead; and lo! he is leading your way into Gal-
ilee; there shall ye see him. Lo! I have told

Ch. xxviii. 1–8. Compare Mark xvi. 1–8; Luke xxiv. 1–11; John xx. 1, 2.

you. And they went out quickly from the tomb, 8
with fear and great joy, and ran to tell his disciples. And lo! Jesus met them, saying, Hail! 9
And they went up and laid hold of his feet, falling on the ground before him. Then Jesus 10
said to them, Be not afraid; go and tell my brothers to depart into Galilee, and there they shall see me.

And as they were going, some of the guard 11
entered the city, and told the chief priests all that had taken place. And they, having assem- 12
bled with the elders, and consulted together, gave a large sum of money to the soldiers, say- 13
ing, Tell the people, His disciples came by night, and stole him away while we were asleep; and should the governor hear of this, we will 14
satisfy him so as to keep you from trouble. So 15
they took the money, and did as they were taught; and that story has been current among the Jews to this day.

And the eleven disciples went into Galilee to 16
the mountain where Jesus had directed them. And seeing him, they prostrated themselves be- 17
fore him; but they were in doubt. Then Jesus 18
came near them and said, All power is given me in heaven and on earth. Go and make dis- 19

ciples from all nations, baptizing them to the Father, and to the Son, and to the Holy Spirit;
20 teaching them to obey all the precepts which I have given you. And lo! I shall be with you always, till the end of present things.

THE

GOSPEL OF MARK.

THE

GOSPEL OF MARK.

1 THE beginning of the Gospel of Jesus Christ,
the Son of God.

2 Conformably to what is written in Isaiah the
prophet, — *Lo ! I send my messenger before thee,*
3 *to prepare thy way :* * *A voice is crying in the des-*
ert, Prepare the way of the LORD, *make his road*
4 *straight,* † — John appeared, baptizing in the
Desert, and proclaiming a baptism of reforma-
5 tion for the remission of sins. And there went
out to him all the country of Judæa and all the
inhabitants of Jerusalem, and were baptized by
him in the river Jordan, acknowledging their
6 sins. John's dress was of camel's hair, with a
leathern girdle round his loins, and his food was

Ch. i. 1 – 11. Compare Matthew iii. 1 – 17 ; Luke iii. 1 – 22.

* Malachi iii. 1. † Isaiah xl. 3.

locusts and wild honey. And he proclaimed, 7
saying, A mightier than I is coming after me,
one whose sandals I am not worthy to stoop
down and unbind. I baptize you in water, but 8
he will baptize you in the Holy Spirit.

And in those days came Jesus from Nazareth 9
in Galilee, and was baptized by John in the
Jordan. And immediately upon coming out of 10
the water, John saw the heavens opened, and
the Spirit like a dove descending upon him.
And there was a voice from the heavens, Thou 11
art my beloved Son, with whom I am well
pleased.

And immediately the Spirit carried him forth 12
into the Desert. And he was in the Desert 13
forty days, tempted by Satan; and he was
among the wild beasts; and the angels minis-
tered to him.

But after John was apprehended, Jesus went 14
into Galilee, proclaiming the glad news of the
kingdom of God, and saying, The time is ac- 15

Verses 12, 13. Compare Matthew iv. 1 – 11; Luke iv. 1 – 13.
Verses 14, 15. Compare Matthew iv. 12 – 17; Luke iv. 14, 15.

complished, and the kingdom of God is at hand. Reform, and believe the glad news.

16 AND as he was walking by the lake of Galilee, he saw Simon, and Andrew his brother, dragging a net in the lake; for they were fishermen.
17 And Jesus said to them, Be my followers, and I
18 will make you fishers of men. And immediately they left their nets and became his followers.
19 And going on a little farther, he saw James the son of Zebedee, and John his brother, likewise in their boat, putting their nets in order.
20 And immediately he invited them; and they, leaving their father Zebedee in the boat with the hired men, followed him.

21 AND they entered Capernaum; and immediately, on the Sabbath, he taught in the syna-
22 gogue; and they were astonished at his teaching, for he taught them as one having authority, and not as the teachers of the Law.
23 And there was a man in their synagogue pos-

Verses 16–20. Compare Matthew iv. 18–22; Luke v. 1–11.
Verses 21–28. Compare Luke iv. 31–37.
Verse 22. See Matthew vii. 28, 29.

sessed by a foul spirit, who cried out, Why dost 24
thou trouble us, Jesus of Nazareth? Hast thou
come to destroy us? I know who thou art, —
the Holy One of God. And Jesus commanded 25
the foul spirit, saying, Be silent, and come out
of him. And convulsing him, and uttering a 26
loud cry, it came out of him. And all were 27
struck with astonishment, so that they ques-
tioned each other, saying, What is this? What
is this new teaching? For he commands with
authority even the foul spirits, and they obey
him. And the report of him immediately spread 28
through the whole surrounding country of
Galilee.

And leaving the synagogue, they went imme- 29
diately to the house of Simon and Andrew, with
James and John. And Simon's wife's mother 30
lay sick with a fever; and they immediately
spoke to him about her. And he went to her, 31
and took her by the hand, and raised her up;
and immediately the fever left her, and she
waited on them.

And in the evening, after sunset, they brought 32
to him all who were diseased, and the dæmoni-

Verses 29–34. Compare Matthew viii. 14–16; Luke iv. 38–41.

33 acs; and the whole town was collected about
34 the door. And he cured many afflicted with different diseases, and cast out many dæmons. And he did not suffer the dæmons to speak, because they knew him.

35 And rising very early in the morning, he withdrew to a solitary place, and there prayed.
36 And Simon and those with him followed him;
37 and when they found him, they said, Every one
38 is in search of you. And he said to them, Let us go into the neighboring towns, that I may preach there also; for to this end have I come.
39 And he preached in their synagogues throughout all Galilee; and cast out dæmons.

40 And a leper came to him, entreating and kneeling down before him, and saying, If you
41 will, you can make me clean. And Jesus, moved with pity, stretched out his hand and touched him, and said to him, I will; be thou
42 clean. And as soon as Jesus had spoken, his
43 leprosy left the man, and he was clean. And Jesus immediately sent him away, giving him a
44 strict charge, saying, See that you say nothing

Verses 35 – 39. Compare Luke iv. 42 – 44.
Verses 40 – 45. Compare Matthew viii. 2 – 4; Luke v. 12 – 16.

to any one, but go, show yourself to the priest, and make an offering for your cleansing, as Moses directed, for a proof to the people. But 45
the man went away, and talked much about it, and spread the matter abroad, so that Jesus could no more go openly into the town, but remained without in solitary places; and the people came to him from all parts.

And after some days Jesus returned to Caper- 2
naum; and when it was reported that he was in the house, there was immediately so great a 2
collection of people, that they could not find room even before the door; and he taught them his doctrine. And they came to him bringing a 3
paralytic, borne by four men. And not being 4
able to get near him on account of the crowd, they removed a part of the awning over where he was, and, breaking through, let down the bed on which the paralytic was lying. Then Jesus, 5
perceiving their faith, said to the paralytic, Son, your sins have been forgiven. But there were 6
some of the teachers of the Law sitting there, who said in their hearts, How is it that this 7

Ch. ii. 1 – 12. Compare Matthew ix. 1 – 8; Luke v. 17 – 26.

man speaks such blasphemies? Who can for-
8 give sins except God alone? But Jesus, immediately knowing in his mind that they were thus thinking, said to them, Why think you
9 thus in your hearts? Which is easier, to say to this paralytic, Your sins have been forgiven; or to say, Rise, take up your bed, and walk?
10 But that you may know that the Son of Man has authority on earth to forgive sins — he said
11 to the paralytic, I say to you, Rise, take up
12 your bed, and return home. And immediately he arose, and, taking up his bed, went out before them all; so that they were all full of amazement, and gave glory to God, saying, We never saw anything like this.

13 And Jesus went out again to the lake; and the whole multitude came to him, and he taught them.

14 And passing along, he saw Levi, the son of Alpheus, sitting to receive the customs; and said to him, Be my follower. And he arose, and went with him.

15 And while Jesus was at table in his house,

Verses 14–22. Compare Matthew ix. 9–17; Luke v. 27–39.

many tax-gatherers and sinners were at table together with him and his disciples; for there were many who had followed him. And the 16
teachers of the Law and the Pharisees, seeing him eating with these tax-gatherers and sinners, said to his disciples, How is this, that he eats and drinks with these tax-gatherers and sinners? But Jesus, hearing their question, said to them, 17
The well need not a physician, but the sick. I did not come to give an invitation to righteous men, but to sinners.

And the disciples of John and the Pharisees 18
were keeping a fast; and they came and said to him, Why, when the disciples of John and those of the Pharisees are fasting, do not your disciples fast? And Jesus said to them, Can the 19
companions of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days are coming when the bridegroom 20
will be taken from them, and then will they fast. No one sews a patch of undressed cloth 21
upon an old garment; for the new piece would tear away from the old garment, and a worse rent be made. And no one puts new wine into 22
old skins; for the new wine would burst the

skins, and the wine would run to waste, and the skins be spoiled. But new wine must be put into new skins.

23 And he was passing on the Sabbath through a field of grain; and his disciples, as they went
24 along, plucked the ears of grain. And the Pharisees said to him, See! Why are they doing on the Sabbath what the Law forbids?
25 And he said to them, Have you never read what David did, when he had need, he and those with
26 him being hungry? how he entered the house of God, in the days of Abiathar the high-priest, and ate the show-bread, which the Law permits none but the priests to eat; and gave it to those
27 who were with him? And he said to them, The Sabbath was made for man, and not man
28 for the Sabbath. So that the Son of Man is master even of the Sabbath.

3 And he went again into their synagogue; and
2 a man was there with a withered hand. And they were watching to see if he would heal the man on the Sabbath; that they might have an

Verses 23–28. Compare Matthew xii. 1–8; Luke vi. 1–5.
Ch. iii. 1–6. Compare Matthew xii. 9–14; Luke vi. 6–11.

accusation against him. And he said to the man with a withered hand, Stand up in the midst. And he said to them, Is it lawful on the Sabbath to do good, or to do evil? to save life, or to destroy? But they were silent. And looking round upon them with indignation, being grieved at the same time for the blindness of their minds, he said to the man, Stretch forth your hand. And he stretched it forth; and his hand was restored. And the Pharisees went out immediately, with the Herodians; and they plotted together to destroy him.

3 4 5 6

And Jesus with his disciples left the place for the lake. And a great multitude followed him from Galilee, and from Judæa, and from Jerusalem, and from Idumæa, and from Peræa; and inhabitants of the country about Tyre and Sidon, a great multitude, hearing of his works, came to him. And he directed his disciples to have a boat in readiness for him, that he might not be pressed upon by the multitude. For he cured many, so that all who were diseased crowded upon him to touch him. And the foul

7 8 9 10 11

Verses 7–12. Compare Matthew xii. 15, 16, and see Luke vi. 17–19.

spirits, when they beheld him, fell down before him, and cried out, saying, Thou art the Son of
12 God. But he strictly charged them not to make him known.

13 And Jesus ascended the mountain, and called to him whom he would; and they came to him.
14 And he appointed twelve to be with him, whom he should send forth to proclaim the kingdom;
15 and he gave them power to heal diseases and to
16 cast out dæmons: — Simon, whom he surnamed
17 Peter; and James the son of Zebedee, and John the brother of James, and to these he gave the name of Boanerges, which means *Sons*
18 *of Thunder;* and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and
19 Simon the Zealot, and Judas Iscariot, the same who betrayed him.

20 And they returned to the house. And again a multitude collected, so that they were not able even to take food.
21 And when the relations of Jesus heard of it,

Verses 13 – 19. Compare Matthew x. 1 – 4; Luke vi. 12 – 16.

they came to take charge of him, for it was said, He is out of his senses. And the teachers of 22
the Law who had come down from Jerusalem said, He is possessed by Beelzebub; and, He casts out the dæmons through the prince of the dæmons.

And calling the multitude to him, he said 23
to them in parables, How can Satan cast out Satan? If there be a civil war in a kingdom, 24
that kingdom must be brought to ruin; and if 25
a family be at discord within itself, that family must be brought to ruin. And if Satan contend 26
against himself, and his power be divided, he must be brought to ruin and destruction. No 27
one can enter the house of a strong man and seize on his property, without first binding the strong man. Then may his house be spoiled. I tell you in truth, Though all other 28
sins may be forgiven the sons of men, and whatever other calumnies they may utter, yet he who 29
utters calumnies against the Spirit of God will never obtain forgiveness, but is exposed to eter-

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Verses 22–35. Compare Matthew xii. 22–50; Luke xi. 14–32, and viii. 19–21.

Verses 28, 29. See Luke xii. 10.

30 nal condemnation. — Because they said, He is possessed by a foul spirit.

31 Then his kinsmen and his mother came, and,
32 standing without, sent to call him. And while the crowd was sitting round him, some persons said to him, Lo! your mother and your kinsmen and kinswomen are without, and want you.
33 And he said to them, Who is my mother? or
34 my kinsmen? And looking round upon those who were sitting about him, he said, Behold
35 my mother and my kinsmen! For whoever does the will of God is my kinsman, and kinswoman, and mother.

4 And again, he began to teach by the shore of the lake; and a great multitude collected round him, so that he got into the boat, and sat in it, upon the lake, while the whole multi-
2 tude was on the shore. And he taught them many things by parables, and said to them in
3 his teaching, Listen: — Lo! the sower went
4 forth to sow; and as he sowed, some seeds fell by the way-side; and the birds came and picked
5 them up. And others fell on rocky places,

Ch. iv. 1–34. Compare Matthew xiii. 1–52; Luke viii. 4–18.

where they had not much earth; and they sprung up forthwith, because they had no depth of earth; but when the sun was up, they were 6
scorched, and, because they had no root, withered away. And others fell among thorns; and 7
the thorns grew up and choked them, so that they yielded no produce. But others fell on 8
good ground, and, growing up and thriving, yielded produce, and bore, one thirty fold, and another sixty, and another a hundred fold. And he said, Let him who has ears to hear, 9
attend.

And when he was in private, those who were 10
about him with the Twelve asked him the meaning of this parable. And he said to them, To 11
you are given the secrets of the kingdom of God, but to those without they are all parables; so that they see indeed, but do not perceive, and 12
hear indeed, but do not understand, — lest they should turn from their ways and be forgiven.*
Then he said to them, Do you not understand 13
this parable? How, then, will you understand all my other parables? — The sower sows the 14
doctrine. Now there are those by the way-side, 15

* See Isaiah vi. 9, 10.

where the doctrine is sown, and when they have heard it, Satan immediately comes and takes away the doctrine which was sown in their
16 minds. And there are those, likewise, sown on rocky places, who, when they hear the doctrine,
17 immediately receive it with joy; but, having no root within themselves, last but a short time, and immediately fall away when affliction or persecution comes on account of the doctrine.
18 And there are those sown among thorns, who
19 hear what is taught, but the cares of the world, and the deceitfulness of riches, and the evil desires of other things, enter into them and choke
20 the doctrine, so that it yields no produce. And there are those sown on good ground, who hear the doctrine and receive it, and yield produce, some thirty fold, some sixty, and some a hundred fold.

21 And he said to them, Does the lamp come to be put under the measure or the bench, and not
22 to be set on its stand? Nothing is hidden but that it may be made known, nor was anything concealed but that it might be brought to light.
23 Let him who has ears to hear, attend.

Verse 21. See Matthew v. 15; Luke xi. 33.

Verse 22. See Matthew x. 26; Luke xii. 2.

And he said to them, Give heed to what you 24
hear; your own measure and more will be given
to you in return. For to him who has, more 25
will be given; but from him who has not, will
be taken away even what he has.

And he said, The kingdom of God is as if a 26
man should scatter seed upon the ground, and, 27
while he sleeps and rises night and day, the seed
should spring up and grow without his knowl-
edge. For the earth of itself brings forth, first 28
the blade, then the ear, then the ripe grain
upon the ear. And when the grain is ripe, he 29
immediately sends in the sickle, for the time of
the harvest has come.

And he said, To what shall we liken the 30
kingdom of God, or what parable shall we use
concerning it? It is like a mustard seed, which, 31
when it is sown in the earth, is the smallest of
all seeds which are sown in the earth; but after 32
it is sown, it shoots up, and becomes the great-
est of all herbs, and puts forth great branches,
so that the birds of heaven may rest in its
shade.

And in many such parables he taught the 33

Verses 30–32. See Luke xiii. 18, 19.

people his doctrine, according to their capacity
34 for receiving it; without a parable he did not
teach them; but to his disciples he explained
every thing in private.

35 And the same day, in the evening, he said to
his disciples, Let us cross to the other side.
36 And leaving the multitude, they took him with
them, as he was, in the boat; and there were
37 other boats with it. And a violent gust of wind
arose, and the waves dashed over the boat, so
38 that it was filling with water. And he was in
the stern asleep on the rower's seat. And they
awoke him, and said, Teacher, do you not care
39 that we are perishing? And, upon awaking,
he commanded the wind, and said to the waves,
Peace! Be still! Then the wind ceased, and
40 there was a great calm. And he said to them,
Why are you so fearful? How is it that you
41 have no confidence? And they were exceed-
ingly awe-struck, and said to one another, Who
then is this, that even the wind and the waves
obey him?

5 And they arrived on the other side of the

Ch. iv. 35 – Ch. v. 20. Compare Matthew viii. 16, 18, 23–34; Luke viii. 22–39.

lake, in the country of the Gadarenes. And im- 2
mediately upon his leaving the boat, a man met
him coming from the tombs, possessed by a foul
spirit, who dwelt in the tombs, and who could 3
not be bound even with chains. For he had 4
often had fetters and chains put upon him, and
the chains had been snapped asunder by him,
and the fetters broken; and no one could mas-
ter him. And continually, day and night, 5
among the tombs and on the mountains, he was
crying out, and wounding himself with stones.
But seeing Jesus from a distance, he ran and 6
fell down before him, and cried with a loud 7
voice, Why dost thou trouble me, Jesus, Son of
the Most High God? I adjure thee by God
not to torment me. For Jesus was about to say 8
to the foul spirit, Depart from the man. And 9
he asked him, What is your name? And the
man said to him, Legion is my name; for we
are many. And he entreated Jesus earnestly 10
not to send them out of the country. Now 11
there was a great herd of swine feeding there
on the mountain. And the dæmons besought 12
him, saying, Send us to the swine, that we may
go into them. And he immediately gave them 13
leave. And the foul spirits left the man, and

went into the swine. And the herd, about two thousand, rushed down the steep into the lake,
14 and were drowned in the lake. And those who were tending them fled, and told the news in the town and in the country. And the inhabit-
15 ants went out to see what had been done; and coming to Jesus, beheld the dæmoniac, him that had the Legion, sitting, clothed, and in his right
16 mind; and they were afraid. And those who had seen, told them how it was with the dæmo-
17 niac, and about the swine; and they besought him to leave their neighborhood.

18 And when he was going on board the boat,
19 the dæmoniac entreated to go with him. Jesus, however, did not permit him; but said to him, Go home to your family, and tell them what the
20 Lord has done for you, in his compassion. So he went away, and proclaimed throughout the Decapolis what Jesus had done for him. And all were struck with astonishment.

21 And when Jesus had crossed again, in the boat, to the other side, a great multitude collected about him on the shore of the lake.

22 And lo! one of the rulers of the synagogue,

Verses 21 – 43. Compare Matthew ix. 1, 18 – 26; Luke viii. 40 – 56.

Jaïrus by name, came, and as soon as he saw
him fell at his feet, and earnestly besought him, 23
saying, My little daughter is at the point of
death; come and lay your hands on her, that
she may be saved and live. And Jesus went 24
with the ruler; and a great multitude followed
and pressed upon him.

And a certain woman who had had a flowing 25
of blood for twelve years, and had suffered 26
much under the hands of many physicians, and
had spent all that she had without any ben-
efit, but rather growing worse, having heard 27
about Jesus, came behind in the throng, and
touched his garment; for she said, If I can but 28
touch his garments, I shall be made well. And 29
immediately the source of her blood was dried
up, and she felt in her body that she was cured
of her affliction. And Jesus immediately per- 30
ceiving within himself that power had gone out
from him, turned to the multitude, and said,
Who touched my garments? And his disci- 31
ples said to him, You see how the crowd presses
on you, and do you ask, Who touched me?
And he looked round to see her who had done 32
it; and the woman, full of awe, and trembling, 33
knowing what had taken place within her, came

and fell at his feet, and told him the whole
34 truth. And he said to her, Daughter, your faith has made you well; go, be in peace, and be free from your affliction.
35 While he was speaking, there came some persons from the house of the ruler of the synagogue, who said, Your daughter is dead; why
36 do you trouble the teacher any further? But Jesus, on hearing these words, said to the ruler of the synagogue, Fear not; only have faith.
37 And he allowed no one to follow him, except Peter, and James, and John the brother of
38 James. And when he came to the house of the ruler of the synagogue, he found there a crowd
39 weeping and making loud lamentations. And upon entering, he said, Why is this confusion and weeping? The child is not dead, but sleep-
40 ing. And they laughed at him. But putting them all out, he took with him the father and mother of the child, and those disciples who had accompanied him, and entered the room
41 where she was. And taking hold of her hand, he said to her, *Talitha, cumi;* which means,
42 *Little girl*, I say to thee, *arise.* And the little girl immediately arose, and walked about; for she was twelve years old. And her parents

were exceedingly moved; and he charged them 43
strictly not to make the matter known to any
one; and directed that food should be given
her.

And Jesus departed thence, and went to his 6
own town, with his disciples. And on the Sab- 2
bath he taught in the synagogue; and many
heard him and were struck with astonishment,
and said, Whence has this man these gifts? and
what is this wisdom which has been given him?
And such miracles are performed by him! Is 3
not this man the carpenter, the son of Mary,
and kinsman of James and Joses and Judas and
Simon? And are not his kinswomen here
among us? And they took offence at him. But 4
Jesus said to them, A teacher is not without
honor, save in his own town, and among his
kinsmen, and in his own family. And he could 5
do no miracle there, except laying his hands on
a few sick persons and healing them. And he 6
wondered at their want of faith; and went
round teaching in the neighboring villages.

Ch. vi. 1–6. Compare Matthew xiii. 53–58; Luke iv. 16–31.

7 And Jesus called to him the Twelve, and sent them out, two by two. And he gave them
8 power over foul spirits, and directed them to take nothing for their journey, but a staff only; no bag, no food, and no money in their girdles;
9 but to go with sandals on their feet, and not to
10 put on two tunics. And he said to them, Wherever you may enter a house, there remain
11 till you leave the place. And wherever they may not welcome you nor hearken to you, when you go thence, shake off the dust from the soles of your feet, as a testimony against them.
12 And they went and preached reformation;
13 and cast out many dæmons, and anointed many sick people with oil, and healed them.

14 And Herod the king heard of Jesus (for his name was spread abroad), and said, John the Baptist has been raised from the dead, and hence
15 he has such extraordinary powers. Others said, He is Elijah; and others, He is a prophet, like
16 one of the old prophets. But Herod, when he

Verses 7–11. Compare Matthew x. 5–15; Luke ix. 1–5.
Verses 12, 13. Compare Luke ix. 6.
Verses 14–29. Compare Matthew xiv. 1–12.
Verses 14–16. Compare Luke ix. 7–9.

heard of him, said, He is John, whom I be-
headed; he has been raised from the dead. For 17
Herod had sent to have John apprehended and
confined in prison, in chains, on account of his
own marriage with Herodias, his brother Phil-
ip's wife. For John said to Herod, It is not 18
lawful for you to have your brother's wife; so 19
that Herodias was enraged against him, and
wished to procure his death, but could not.
For Herod stood in awe of John, knowing him 20
to be a righteous and holy man, and regarded
him with respect, and did many things at
his suggestion, and listened to him willingly.
But on the festival of Herod's birthday, when 21
he was giving an entertainment to the chief of-
ficers of his court and army, and to the princi-
pal men of Galilee, the daughter of Herodias 22
came in and danced, and pleased Herod and his
guests so much, that the king said to the girl,
Ask whatever you will, and I will give it to you.
And he affirmed with an oath, Whatever you 23
may ask I will give you, to the half of my king-
dom. Then she went out and said to her 24
mother, What shall I ask? And her mother

Verses 17 – 20. Compare Luke iii. 19, 20.

25 answered, The head of John the Baptist. And she came directly with haste to the king, and made her request, saying, I desire that you would give me now, in a dish, the head of John
26 the Baptist. And the king was much troubled; yet, on account of his oaths and of the guests
27 who were present, he would not refuse her; and immediately sent one of his guards with an order to bring John's head. So the guard went
28 and beheaded John in prison, and brought his head in a dish, and gave it to the girl, and she
29 gave it to her mother. And his disciples, when they heard of it, came and took the body, and laid it in a tomb.

30 And the Apostles collected about Jesus, and
31 told him all they had done and taught. And he said to them, Come by yourselves apart into some solitary place, and rest there a little while (for so many were coming and going, that they had no opportunity even to take food).
32 And they went in the boat to a solitary place,
33 apart. But many saw and knew them as they were going, and ran along the shore from all the neighboring towns, and came there.

Verses 30–44. Compare Matthew xiv. 13–21; Luke ix. 10–17; John vi. 1–13.

And when Jesus came forth, he saw a great 34
multitude, and felt compassion toward them, for
they were as sheep not having a shepherd; and
he taught them for a long time. And late in 35
the day, his disciples came to him, and said,
This is an uninhabited place, and it is now late;
send them away, that they may go to the farm- 36
houses and villages round about, and buy them-
selves food; for they have nothing to eat. But 37
Jesus answered, Do you give them food. And
they said to him, Shall we go and buy bread at
the cost of two hundred denarii, and give them
to eat? And he said to them, How many loaves 38
have you? Go and see. And when they knew,
they said, Five, and two fishes. And he direct- 39
ed them to make all the people place themselves
in companies upon the green grass; and they 40
arranged themselves in companies of fifty and a
hundred. Then he took the five loaves and the 41
two fishes, and, looking up to heaven, blessed
God, and broke the loaves, and gave them to
his disciples to distribute, and divided the two
fishes among them all. And they all ate till 42
they were satisfied. And twelve basketfuls of 43
the fragments of the loaves and of the fishes
were collected. And there were five thousand 44
men who had eaten of the loaves.

45 And immediately after, Jesus compelled his disciples to get into the boat, and to go before him to the other side, to Bethsaida, while he
46 sent the multitude away. And after dismissing the multitude, he went up the mountain to pray.
47 And in the evening, the boat was in the midst of the lake, and he was alone upon the land.
48 And he saw them laboring with their oars, for the wind was contrary. And about the fourth watch of the night, he came to them, walking
49 on the lake, and wished to join them. But when they saw him walking on the lake, they
50 thought it was an apparition, and cried out; for they all saw him, and were terrified. Then Jesus immediately spoke to them, saying, Take
51 courage; it is I; be not afraid. And he got into the boat with them, and the wind ceased; and they were exceedingly astonished, — beyond
52 measure. For they did not comprehend, notwithstanding the miracle of the loaves; for they were slow to understand.

53 And they crossed over to the territory of Gen-
54 nesaret, and landed. And upon their leaving

Verses 45 – 52. Compare Matthew xiv. 22 – 33; John vi. 14 – 21.

Verses 53 – 56. Compare Matthew xiv. 34 – 36.

the boat, the inhabitants, immediately knowing who he was, ran through all the neighboring 55
country to bring the sick on beds to the place where they heard of his being. And whenever 56
he entered a village or town or hamlet, they laid their sick in the public square, and besought him to let them touch even the fringe of his garment; and all who touched it were made well.

And Pharisees and some teachers of the Law, 7
who had come from Jerusalem, collected about Jesus, and saw some of his disciples eating with 2
unwashed hands. Now the Pharisees, and the 3
Jews in general, never eat without washing their hands in obedience to the tradition of the elders; and on coming from the market, they 4
do not eat till they have washed themselves; and they have many such traditionary observances, as the washing of cups, pots, brazen vessels, and the benches for the table. So the 5
Pharisees and the teachers of the Law questioned him, Why do your disciples not conform to the tradition of the elders, but eat with un-

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Ch. vii. 1–23. Compare Matthew xv. 1–20.

6 clean hands? And he answered them, Well
did the prophet Isaiah pronounce concerning
you hypocrites, as it is written, *This people*
honor me with their lips, but their minds are far
7 *from me. In vain do they worship me while they*
8 *teach the commandments of men.** For you neg-
lect the command of God, and observe the tra-
ditions of men; washing pots and cups, and
9 doing many other such things. Well do ye, in
setting aside the command of God, that you may
10 keep your traditions! For Moses said, *Honor*
thy father and thy mother; and, *Let him who re-*
11 *viles father or mother be put to death.*† But you
teach, A man may say to his father or mother,
Whatever I have that might benefit you is
12 *Corban*, (that is, *a gift to God*,) and then you
do not permit him to do anything for his father
13 or mother; annulling the command of God by
your tradition. And many like things do ye.
14 And calling all the multitude to him, he said,
15 Hear me all, and understand. Nothing that
passes into a man from without can pollute
him; but the things which proceed from him
16 are what pollute a man. Let him who has ears
to hear, attend.

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* Isaiah xxix. 13. † Exodus xx. 12; xxi. 17.

And when he returned home from the multi- 17
tude, his disciples questioned him concerning
that dark saying. And he said to them, Are 18
you too so dull of comprehension? Do you not
understand, that nothing from without which
passes into a man can pollute him? for it does 19
not pass into his mind, but into his body, whence
all its impurity is cast forth. And he said, 20
What proceeds from a man is what pollutes a
man. For from within, from the mind of man, 21
proceed wicked thoughts, adulteries, fornica-
tions, murders, thefts, inordinate desires, mali- 22
cious deeds, fraud, unbridled passion, envy, cal-
umny, arrogance, madness. All these evil 23
things proceed from within, and they pollute a
man.

And he departed thence, and went to the 24
confines of Tyre; where having entered a house,
he wished not to be known, but could not
remain private. For a woman whose little 25
daughter was possessed by a foul spirit heard
of him, and came and fell at his feet, and en- 26
treated him to cast out the dæmon from her

Verses 24–31. Compare Matthew xv. 21–29.

daughter. She was a Gentile, a Syro-Phœnician
27 by birth. But Jesus said to her, Let the children be satisfied first; for it is not right to take the children's bread to throw to the little dogs.
28 And she said to him, Ah, Sir! even the little dogs under the table eat the children's crumbs.
29 And he said to her, For thus speaking, go; the
30 dæmon has gone out of your daughter. And returning home, she found the dæmon gone, and her daughter lying on her bed.

31 AND again, leaving the neighborhood of Tyre, he returned, by way of Sidon, to the lake of
32 Galilee, through the Decapolis. And they brought to him a deaf person, who had an impediment in his speech, and besought Jesus to
33 put his hand upon him. And, taking him aside from the multitude, he put his fingers in his
34 ears, and spat, and touched his tongue; and looking up to heaven, he sighed deeply, and said to him, *Ephphatha*, that is, *Be thou opened.*
35 And immediately his ears were opened, and his tongue loosened, and he spoke plainly.
36 And he charged them to tell no one. But the more he charged them, the more did they
37 make proclamation. And they were most ex-

ceedingly astonished, and said, He succeeds in all things; he makes the deaf to hear, and the dumb to speak.

At this time, the multitude being very great, 8
and having nothing to eat, Jesus called his disciples to him, and said to them, I have compas- 2
sion on the multitude, for they have now remained with me three days, and they have nothing to eat; and if I send them home fasting, 3
they will faint on the road; for some of them have come from afar. And his disciples an- 4
swered him, How in this uninhabited place can any one find bread for them? And he asked 5
them, How many loaves have you? And they said, Seven. Then he directed the multitude to 6
place themselves on the ground; and taking the seven loaves, he gave thanks to God, and broke them, and distributed them to his disciples to set before the multitude; and they did so. And they had a few small fishes; and after 7
blessing God, he directed that these should be set before them also. And they ate till they 8
were satisfied; and seven basketfuls of the

Ch. viii. 1–10. Compare Matthew xv. 30, 32–39.

9 fragments that remained were collected. And those who had eaten were about four thousand.
10 Then he sent them away; and immediately going on board the boat with his disciples, he went to Dalmanutha.
11 And the Pharisees came out and began to dispute with him, seeking from him a sign from
12 heaven, to try him. And, sighing deeply, he said, Why does this race seek for a sign? I tell
13 you in truth, No sign will be given it. And he left them, and went on board the boat again, and crossed to the other side.
14 And they had forgotten to take bread, and
15 had with them in the boat only one loaf. And he charged them, saying, See that you have nothing to do with the leaven of the Pharisees
16 and the leaven of Herod. And they talked together of what they should do, as they had no
17 bread. And Jesus, knowing it, said to them, Why are you talking together because you have no bread? Are you yet without understanding and perception? Are your minds still blinded?
18 Having eyes, do you not see? and having ears, do you not hear? And do you not remember?

Verses 11–21. Compare Matthew xvi. 1–12.

When I broke the five loaves for the five thou- 19
sand, how many basketfuls of fragments did
you collect? They said to him, Twelve. And 20
when I broke the seven loaves for the four thou-
sand, how many basketfuls of fragments did
you collect? And they said, Seven. Then he 21
said to them, How is it that you do not under-
stand?

And he went to Bethsaida; and they brought 22
to him a blind man, and besought him to touch
him. And he took the blind man by the hand, 23
and led him out of the village; and spitting on
his eyes, and putting his hands on him, he asked
him if he saw any thing; and he looked up 24
and said, I see men walking, looking like trees.
Then Jesus again put his hands on his eyes, 25
and made him look up; and his sight was re-
stored, and he saw them all clearly. And he 26
sent him home, saying, Go not into the village,
nor tell any one in the village.

And Jesus went thence with his disciples 27
to the villages round about Cæsarea Philippi.

Ch. viii. 27 – Ch. ix. 1. Compare Matthew xvi. 13 – 28; Luke ix. 18 – 27.

And on the way, he asked his disciples, Who
28 do men say that I am? And they answered,
Some say, John the Baptist; others, Elijah;
29 and others, one of the Prophets. Then he said
to them, And who do you say that I am? And
30 Peter answered, You are the Messiah. And he
charged them to tell no one concerning him.

31 And he taught them that the Son of Man
would be rejected by the elders and chief priests
and teachers of the Law, and suffer much from
them, and be put to death, and within three
32 days rise again. And he spoke thus to them
plainly. Then Peter, taking hold of him, began
33 to expostulate with him. But he, turning to
him, and looking at his disciples, rebuked Peter,
saying, Go from my sight, thou the Enemy!
for thou carest not for the purposes of God, but
for what men desire.

34 And calling together the multitude with his
disciples, he said to them, Whoever would be
my follower must renounce himself, and come
35 after me, bearing his cross. For he who would
save his life, will lose it; and he who may lose
his life for the sake of me and of the glad news,
36 will save it. What advantage would it be to a
man to gain the whole world with the loss of

his life? And what is there a man will not 37
give to purchase his life? Of him who shall be 38
ashamed of me and of my words, among this
apostate and sinful race, will the Son of Man be
ashamed, when he comes in the glory of his
Father, with the holy angels. And he said to 9
them, I tell you in truth, There are some here
present who will not taste of death, before they
see that the kingdom of God has come with
power.

And six days after, Jesus took with him Peter 2
and James and John, and carried them alone
up a high mountain apart; and his appear-
ance was changed before them, and his garments 3
became glittering, very white, as no fuller on
earth could whiten them. And there appeared 4
to them Elijah, with Moses; and they were
talking with Jesus. Then Peter said to Jesus, 5
Rabbi, it is good for us to be here. Let us
make three tents, one for thee, and one for
Moses, and one for Elijah; for he did not know 6
what he was saying, they were so terrified.
And a cloud spread over them, and a voice came 7

Ch. ix. 2–32. Compare Matthew xvii. 1–23; Luke ix. 28–45.

from the cloud, This is my beloved Son; listen
8 to him. And looking round immediately, they
no longer saw any one but Jesus alone with
themselves.

9 And as they were descending the mountain,
Jesus charged them to give no account of what
they had seen to any one, before the Son of
10 Man should have risen from the dead. And
they kept these words in mind, questioning one
another what 'rising from the dead' might mean.
11 And they questioned him, saying, The teachers
of the Law say that Elijah must first come.
12 And he answered them, "Elijah is to come first,
and reform all things!" — How then has it
been written concerning the Son of Man, that
13 he will suffer much, and be contemned? But
I say to you, both that Elijah has come, and
that they have treated him after their pleasure,
as it has been written concerning him.

14 And when he came to his disciples, he saw a
great crowd about them, and the teachers of the
15 Law disputing with them. And immediately
the whole multitude, upon seeing him, was
struck with awe, and running toward him, sa-
16 luted him. And he asked them, What are you
17 disputing about together? And one of the mul-

titude answered, Teacher, I brought to you my
son, who has a dumb spirit; and when it seizes 18
him, it throws him down, and he foams at his
mouth, and gnashes his teeth, and becomes in-
sensible; and I spoke to your disciples to cast
it out, and they were not able. Then Jesus 19
said to them, Unbelieving race! How long
shall I be with you? How long must I bear
with you? Bring him to me. And they 20
brought him to him; and as soon as he saw
Jesus, the spirit convulsed him; and falling
down, he rolled upon the ground, foaming at
his mouth. And Jesus questioned his father, 21
How long has it been thus with him? And he
answered, From a child. And often it casts 22
him into the fire, and into water, to destroy him.
But if you can do any thing, have pity on us,
and help us. Then Jesus said to him, What 23
means this 'If you can'? All things can be
done for him who has faith. And immediately 24
the father of the child, crying out with tears,
said, I have faith; help thou my want of faith.
Then Jesus, seeing that the multitude was run- 25
ning together to the spot, rebuked the foul
spirit, saying to it, Thou dumb and deaf spirit,
I command thee, come out of him, and enter

him no more. And uttering a cry, and convulsing him much, it came out of him. And he was as if dead; so that many said, He is dead.
But Jesus, taking him by the hand, raised him, and he stood up.
And when Jesus had entered a house, and was apart with his disciples, they asked him,
Why could not we cast it out? And he said to them, It is only through prayer and fasting that this race can be expelled.

And departing thence, they journeyed through Galilee; and he would not that any one should
know where he was. For he was teaching his disciples, and telling them, The Son of Man is about to be delivered into the hands of men, and they will put him to death; and after being put to death, he will return to life on
the third day. But they knew not what he meant by these words, and were afraid to question him.
And they arrived at Capernaum; and when he was in the house, he asked them, What were
you disputing about on the road? And they

Verses 33–50. Compare Matthew xviii.; Luke ix. 46–50.

were silent; for they had been disputing with each other on the road, which was greatest. And sitting down, he called the Twelve, and 35
said to them, If any one would be first, he must be the last of all and the servant of all. And 36
he took a child and placed him in the midst of them, and taking him in his arms, he said to them, He who gives a kind reception to such a 37
child for my sake, gives a kind reception to me, and he who welcomes me, welcomes not me, but Him who sent me.

(Then John said, Teacher, we saw one not of 38
our company casting out dæmons by your name, and we forbade him, because he is not of our company. But Jesus said, Forbid him not; for 39
no one who does a marvel in my name can at the same time speak ill of me. Whoever is 40
not against you, is for you.)

I tell you in truth, Whoever shall give you a 41
cup of water to drink, because you are followers of the Messiah, will not fail of his reward. But 42
should any one cause the humblest believer in me to fall away from me, it would be better for

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Verse 41. See Matthew x. 42.

Verse 42. See Luke xvii. 2.

him to have a millstone hung round his neck, and be cast into the sea.

43 If your hand would cause you to fall away from me, cut it off. It is better for you to enter into life having but one hand, than, having two hands, to go into hell, into the unquenchable
45 fire. And if your foot would cause you to fall away, cut it off. It is better for you to enter into life having but one foot, than, having two
47 feet, to be sent into hell. And if your eye be causing you to fall away, pluck it out. It is better for you to enter the kingdom of God having but one eye, than, having two eyes, to
48 be cast into hell, *where their worm dies not, and the fire is not quenched.**

49 For every one will be salted with fire, and every sacrifice will be salted with salt.

50 Salt is good; but if the salt lose its saltness, with what will you restore it?

Share salt among you, and be at peace with each other.

10 And Jesus departed thence, and went to the

Verse 50. See Matthew v. 13; Luke xiv. 34.

Ch. x. 1 – 12. Compare Matthew xix. 1 – 12.

Verse 1. Coincident with Luke ix. 51; John vii. 10.

* See Isaiah lxvi. 24.

borders of Judæa, through the country beyond the Jordan. And multitudes again collected round him; and as he was wont, he again taught them.

And certain Pharisees came and questioned 2
him thus: Is it lawful for a man to divorce
his wife?—with a design to ensnare him. But 3
he answered them, What did Moses command
you? They said, Moses permitted a man to 4
write a bill of divorcement, and put her away.*
Then Jesus said to them, Moses wrote you this 5
direction on account of your perversity. But 6
in the beginning of the creation, God made a
male and a female.† *For this cause shall a man* 7
leave his father and mother, and cleave to his
wife; and the two shall be one.‡ So they are 8
no longer two, but one. What, then, God has 9
joined together, let not man put asunder.

And in the house, his disciples questioned 10
him again about the same thing. And he said to 11
them, Whoever puts away his wife and marries
another, commits adultery with her; and if a 12
woman put away her husband and be married
to another, she commits adultery.

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* See Deuteronomy xxiv. 1.

† See Genesis i. 27; v. 1, 2.

‡ Genesis ii. 24.

13 And they brought children to him, for him
to touch them; and his disciples reproved those
14 who brought them. But Jesus, observing this,
was displeased, and said to them, Let the chil-
dren come to me; hinder them not; for to such
15 belongs the kingdom of God. I tell you in
truth, He who receives not the kingdom of God
16 as a child, will not enter it. And he took them
in his arms, and put his hands upon them, and
blessed them.

17 And as he was setting out to journey, one
ran up to him, and falling on his knees before
him, asked him, Good teacher, what shall I do
18 to have eternal life? And Jesus said to him,
Why do you call me good? None is good ex-
19 cept God alone. You know the command-
ments, *Do not commit adultery; Do not murder;*
Do not steal; Do not give false testimony; Do not
20 *defraud; Honor thy father and thy mother.** And
he answered him, Teacher, all these have I kept

Verses 13–16. Compare Matthew xix. 13–15; Luke xviii. 15–17.

Verses 17–31. Compare Matthew xix. 16–xx. 16; Luke xviii. 18–30.

* See Exodus xx. 12–17.

from my youth. And Jesus, looking at him 21
with affection, said, One thing remains for you
to do. Go, sell whatever you have, and give
the money to the poor, and you shall have treas-
ure in heaven; and come, be my follower.
But at these words his countenance fell, and he 22
went away sorrowful; for he had great posses-
sions.

Then Jesus, looking round on his disciples, 23
said to them, How hardly will those who have
wealth enter the kingdom of God! But the 24
disciples were struck with astonishment at his
words. Then Jesus again said to them, Chil-
dren, how hard it is for those who confide in
wealth to enter the kingdom of God! It is 25
easier for a camel to pass through a needle's eye,
than for a rich man to enter the kingdom of
God. And they were beyond measure con- 26
founded, saying one to another, Who then can
be saved? But Jesus, fixing his eyes on them, 27
said, By human means this is impossible, but
not to God; for to God all things are possible.

Then Peter said to him, Lo! we have left all 28
to become your followers. Jesus answered, I 29
tell you in truth, There is none who has given
up house, or brothers, or sisters, or father, or

mother, or wife, or children, or lands, for the
30 sake of me and of the glad news, who shall not receive a hundred fold more in the time which now is, houses, and brothers, and sisters, and mothers, and children, and lands, in the midst of persecution; and in the world to come, eternal life.
31 But many who are first will be last; and the last, first.

32 And they were on the road going up to Jerusalem, and Jesus was leading the way; and they were astonished, and followed him in fear. And again, taking the Twelve apart, he told
33 them what was about to befall him: — Lo! we are going up to Jerusalem, and the Son of Man will be delivered into the power of the chief priests and the teachers of the Law, and they will condemn him to death, and deliver him into
34 the hands of the Gentiles, who will mock him, and scourge him, and spit upon him, and put him to death; and on the third day he will return to life.

Verses 32–34. Compare Matthew xx. 17–19; Luke xviii. 31–34.

And James and John, the sons of Zebedee, 35
went to him and said, Teacher, we would that
you should do for us what we may ask. And 36
he said to them, What would you that I should
do for you? And they said to him, Grant that 37
one of us may sit on your right hand, and the
other on your left, in your glory. But Jesus 38
said to them, You know not what you ask.
Can you drink of the cup of which I drink,
and be baptized with the baptism with which I
am baptized? And they said to him, We can. 39
Then Jesus said to them, You will indeed drink
of the cup of which I drink, and be baptized with
the baptism with which I am baptized; but to 40
sit on my right hand and on my left is not mine
to grant, but it will be given to those for whom
it has been prepared.

And when the ten heard of this, they were 41
angry with James and John. But Jesus called 42
them to him, and said, You know that the
rulers of the Gentiles lord it over them, and
their great men have them under their author-
ity. It shall not be thus with you; but he who 43
would be great among you must minister to

Verses 35–45. Compare Matthew xx. 20–28.

44 you, and he who would be chief among you
45 must be servant of all; even as the Son of Man
came not to be served, but to serve, and to give
his life to ransom many.

46 And they came to Jericho. And as he was
leaving Jericho, with his disciples and a great
multitude, the son of Timæus, blind Bartimæus,
47 was sitting by the way-side begging. And when
he heard that it was Jesus the Nazarene, he
cried out, saying, Jesus, Son of David, have pity
48 on me! And many endeavored to silence him.
But he cried out the more, Son of David, have
49 pity on me! And Jesus stopped, and directed
him to be called. And they called the blind
man, saying to him, Be of good courage; rise,
50 he calls you. And he threw off his cloak, and
51 rose, and came to Jesus. And Jesus said to
him, What do you wish me to do for you?
And the blind man answered him, My Master,
52 to restore my sight. Then Jesus said to him,
Go; your faith has saved you. And immediately his sight was restored, and he accompanied
Jesus on the way.

Verses 46–52. Compare Matthew xx. 29–34; Luke xviii. 35–43.

And as they were coming near to Jerusalem, 11
at Bethphage and Bethany, on the Mount of
Olives, he sent two of his disciples, saying to 2
them, Go to the village opposite to you, and, im-
mediately on entering it, you will find a colt tied,
on which no man has sat; loose it, and bring
it. And should any one say to you, Why are 3
you doing this? tell him that the Master has
need of it, and he will send it here directly.
And they went, and found a colt tied at a 4
door, without, in the open street; and they
loosed it. And some of those who were stand- 5
ing by said to them, What are you about, loos-
ing the colt? But they answered as Jesus had 6
directed; so the men let them go. And they 7
brought the colt to Jesus, and put their cloaks
upon it, and he sat upon it. And many spread 8
their cloaks in the road; others cut leafy
branches from the trees, and strewed them in
the road. And those who went before and 9
those who followed were shouting, Hosanna!
Blessed be he who comes in the name of the
Lord!* Blessed be the approaching kingdom 10

Ch. xi. 1 – 11. Compare Matthew xxi. 1 – 11, 14 – 17; Luke xix. 28 – 44; John xii. 12 – 19.

* See Psalm cxviii. 25, 26.

of our father David! Hosanna, thou in the highest heavens!

11 And he entered Jerusalem and the temple; and after looking round the whole, it being now evening, he departed for Bethany with the Twelve.

12 And the next day, as they were returning
13 from Bethany, he was hungry; and observing a fig-tree at a distance, with leaves, he went to see if he could find any fruit upon it; and when he came to it, he found nothing but leaves, for
14 the season of figs had not come. Then he said to it, Let no one ever eat fruit from thee hereafter. And his disciples heard him.

15 And they came to Jerusalem; and Jesus went into the temple, and drove out those who sold and bought in the temple, and overturned the tables of the money-changers, and the seats of
16 those who sold doves, and suffered no one to
17 carry any article through the temple. And he taught them, saying, Is it not written, *My house shall be a house of prayer for all nations*?* but
18 you have made it a den of robbers.† And the

Verses 11–14. Compare Matthew xxi. 17–19.

Verses 15–18. Compare Matthew xxi. 12, 13; Luke xix. 45–48.

* Isaiah lvi. 7.

† See Jeremiah vii. 11.

teachers of the Law and the chief priests heard what he said; and they sought how they might destroy him, for they feared him, because the whole multitude was greatly affected by his teaching.

And when it was evening, he went out of 19
the city.

And in the morning, as they were passing by, 20
they saw the fig-tree withered from its roots.
And Peter remembered, and said to him, Rabbi, 21
see! the fig-tree which you cursed has withered.
And Jesus said to them, Have faith in God. 22
For I tell you in truth, that should any one of 23
you say to this mountain, Be thou taken up and cast into the sea, without doubting in his mind, but having faith that what he says will be, the power will be given him. Thus, then, I say to 24
you, Whatever you ask in prayer, have faith that you will receive it, and it will be given you.
And when you pray, forgive, if you have aught 25
against any one; that your Father in heaven may also forgive your offences. For if you do 26
not forgive, your Father in heaven will not forgive your offences.

Verses 19–26. Compare Matthew xxi. 20–22.

27 And they returned to Jerusalem. And as he
was walking in the temple, the chief priests and
the teachers of the Law and the elders came to
28 him, and said, By what authority are you acting
thus? And who gave you this authority to act
29 thus? And Jesus replied to them, I also will
ask you one question, and if you give me an
answer, I will tell you by what authority I act
30 thus. Whence had John authority to baptize?
From Heaven, or from men? Answer me.
31 And they reasoned thus with themselves: — If
we say, From Heaven, he will say, Why then
32 did you not have faith in him? But they were
afraid on account of the multitude to say, From
men; for all regarded John as truly a prophet.
33 So they answered Jesus, We do not know. And
Jesus said to them, Neither do I tell you by
what authority I act thus.

12 And he spoke to them in parables. A man
planted a vineyard, and fenced it round, and
dug a wine-vat, and built a watch-tower, and let
2 it out to husbandmen, and went away. And at
the proper season he sent a servant to the hus-
bandmen to receive from them of the produce

Ch. xi. 27 – Ch. xii. 12. Compare Matthew xxi. 23 – 46; Luke xx. 1 – 19.

of the vineyard. But they took him, and beat him, and sent him away without anything. 3
And again, he sent to them another servant; and him they wounded in the head, and sent him away shamefully treated. 4
And he sent to them another; and him they killed. And he sent many others, some of whom they beat, and some they killed. 5
Yet, having still an only son whom he loved, he at last sent him to them also, saying, They will respect my son. 6
But those husbandmen said one to another, This is the heir; come, let us kill him, and the inheritance will be ours. 7
And they took him, and killed him, and cast his body out of the vineyard. 8

What, then, will the owner of the vineyard do? He will come and destroy those husbandmen, and give the vineyard to others. 9
Have you not read what is written, *The stone which the builders rejected has become the corner-stone; this is the work of the* LORD, *and it is wonderful in our eyes*? * 10 11

And they wished to seize on him, but feared the multitude;—for they knew that he had spoken this parable against them. 12

* Psalm cxviii. 22, 23.

13 And they left him, and went away; and sent
to him some of the Pharisees and of the Hero-
14 dians to ensnare him by questions. And they
came and said to him, Teacher, we know that
you are true, and fear no one; for you have no
respect to the rank of men, but teach the way
of God in truth. Is it lawful to pay tribute to
15 Cæsar, or not? Should we pay, or should we
not pay? But he, understanding their deceit-
fulness, said to them, Why do you thus question
16 me? Bring me a denarius to see. And they
brought one. And he said to them, Whose is
this image and inscription? And they answered
17 him, Cæsar's. And Jesus said to them, Render,
then, to Cæsar what is Cæsar's, and to God
what is God's. And they marvelled at him.

18 AND the Sadducees, who say that there is no
resurrection, came to him, and questioned him,
19 saying, Teacher, Moses gave us this law: If
a man die leaving a wife, but no child, his
brother shall take his wife, and raise up a son

Verses 13–17. Compare Matthew xxii. 15–22; Luke xx. 20–26.

Verses 18–27. Compare Matthew xxii. 23–33; Luke xx. 27–40.

for him.* There were seven brothers; and the 20
first took a wife, and died, leaving no child.
And the second took her, and he too died with- 21
out a child; and so also the third, and all the 22
seven; and they left no child. Last of all, the
woman died also. In the resurrection, then, 23
when they rise from the dead, whose wife will
she be? for all the seven married her. And 24
Jesus answered them, Are you not in error,
through ignorance both of the Scriptures and of
the power of God? For those who rise from 25
the dead neither marry nor are given in mar-
riage, but are as the angels in heaven. But in 26
proof that the dead are raised, have you not
read in the book of Moses, where it tells of the
burning bush, what God said to him, *I am
the God of Abraham, and the God of Isaac, and
the God of Jacob*? † He is not the God of the 27
dead, but of the living. You, then, are in a
great error.

And one of the teachers of the Law, who had 28
heard their conversation, perceiving that he had
answered them well, came forward and asked
him, Which is the chief commandment of all?

Verses 28–34. Compare Matthew xxii. 34–40.

* See Deuteronomy xxv. 5, 6. † Exodus iii. 6.

29 And Jesus answered him, The chief of all the commandments is, *Hear, O Israel! the* LORD,
30 *our God, is the only* LORD; *and thou shalt love the* LORD, *thy God, with thy whole heart, and thy whole soul, and thy whole mind, and thy whole strength.** This is the chief commandment;
31 and the second is like it: *Thou shalt love thy neighbor as thyself.*† There is no other commandment greater than these.

32 And the teacher of the Law said to him, Teacher, in truth you have answered well; for He is one, and there is no other beside him;
33 and to love him with the whole heart, and the whole understanding, and the whole soul, and the whole strength, and to love one's neighbor as one's self, is better than all the whole burnt
34 offerings and sacrifices. Then Jesus, on his replying so wisely, said to him, You are not far from the kingdom of God. And after this, no one undertook to question him.

35 AND Jesus, as he was teaching in the temple, asked, How say the teachers of the Law that

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Verses 35 – 37. Compare Matthew xxii. 41 – 46; Luke xx. 41 – 44.

* Deuteronomy vi. 4, 5. † Leviticus xix. 18.

the Messiah is the Son of David? For David 36
himself said by the Holy Spirit, *The Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool.** David himself, then, 37
calls him Lord; and how is he his son?

And the multitude, generally, who were by, heard him with pleasure.

And he said to them in his teaching, Beware 38
of the teachers of the Law, who love to walk about in long robes, and to receive salutations in the public places, and to have the highest 39
seats in the synagogues, and the first places at feasts; who devour the possessions of widows, 40
and for a show make long prayers: they will receive more abundant condemnation.

And as Jesus was sitting opposite to the treas- 41
ury, he observed the people putting money into the treasury; and many rich people put in much. And a poor widow came and put in 42
two mites, which are the fourth of an as. And 43
calling his disciples, he said to them, I tell you

Verses 38–40. Compare Matthew xxiii.; Luke xx. 45–47.
Verses 41–44. Compare Luke xxi. 1–4.

* Psalm cx. 1.

in truth, This poor widow has put in more than all the rest who have put into the treasury.
44 For they all put in from their abundance; but she from her penury put in all that she had, her whole livelihood.

13 And as he was going from the temple, one of his disciples said to him, Teacher, see! what
2 stones and what buildings these are! And Jesus said to him, Are you gazing on these great buildings? Not one stone will here be left standing upon another.
3 And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John
4 and Andrew questioned him apart, saying, Tell us when this will be; and what will be the sign when all these things are coming to an end?
5 And Jesus answered them, See that no one
6 deceive you; for many will come in my name,
7 saying, I am He; and will deceive many. But when you hear of wars and rumors of wars, be not disturbed; for this must be: but the end is
8 not yet. For nation will rise up against nation, and kingdom against kingdom; and there will

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Ch. xiii. Compare Matthew xxiv.; Luke xxi. 5 – 36.

be commotions in divers places, and famines, and tumults.

These will be the beginnings of the pangs of labor.

But look to yourselves; for they will deliver 9
you over to the courts of law, and you will be scourged in the synagogues, and will be brought before governors and kings on my account, for a testimony to them. And the glad news must 10
first be proclaimed to all the nations.

But when they deliver you over as criminals, 11
be not anxious beforehand as to what you shall speak, nor study to prepare yourselves; but whatever may be given you at the time, speak; for it is not you who will speak, but the Holy Spirit.

Brother will deliver up brother to death, 12
and the father his child; and children will rise against their parents, and cause them to be put to death. And you will be hated by all 13
men for my sake. But he who perseveres to the end will be blessed.

But when you shall see the desolating abomi- 14
nation standing where it ought not, — Let him

Verses 9 – 13. See Matthew x. 17 – 22.

Verse 11. See Luke xii. 11, 12.

who reads understand, — then let those who
15 are in Judæa flee to the mountains; let not him
who is on his house-top go down into his house
16 to take any thing from it; and let not him who
17 is in his field return to take his cloak. Woe
for such as are with child, and for such as are
18 nursing, in those days! Pray ye that your flight
19 may not be in the winter. For in those days
there will be such affliction as has not been in
the creation of God from the beginning, nor will
20 be after it. And were not the LORD to shorten
those days, all would perish; but for the sake
of those whom he has chosen, he will shorten
those days.

21 And then should any one say to you, Lo!
the Messiah is here; or, Lo! he is there; be-
22 lieve him not. For false Messiahs and false
teachers will rise up, showing forth signs and
wonders, so as to deceive, if it were possible, the
23 very chosen. But do you beware. Lo! I have
told you of all beforehand.

24 But in those days, after that affliction, the sun
will be darkened, and the moon will not give
25 her light, and the stars will fall from heaven,

Verses 15–16. See Luke xvii. 31.

Verse 21. See Luke xvii. 23.

and the host of heaven will be shaken. And 26
then will be seen the Son of Man coming in the
clouds with great power and glory. And then 27
will he send forth his angels and collect his
chosen from the four winds, from the end of
earth to the end of heaven.

Take a comparison from the fig-tree. When 28
its tender branches shoot, and its leaves are put
forth, you know that summer is nigh. So, when 29
you see those things coming to pass, know that
the end is nigh, at the door. I tell you in 30
truth, that they will all take place before this
generation passes away. Heaven and earth 31
may pass away, but my words cannot fail.

But the day and the hour none knows but 32
the Father; not even the angels in heaven, nor
the Son. Take care, be vigilant, and pray; for 33
you know not when the time may be. As when 34
a traveller leaves his house, and gives the charge
of it to his servants, and appoints to each his
work, and charges the doorkeeper to watch;
so do you watch; — for you know not when the 35
master of the house will come, whether at even-
ing, or at midnight, or at the cock-crowing, or
in the morning; — lest he come suddenly, and 36
find you sleeping. And what I say to you, I 37
say to all, Watch.

14 And two days after were the Passover and
the festival of Unleavened Bread. And the
chief priests and the teachers of the Law were
seeking to get Jesus into their power by some
2 stratagem and destroy him; but they said, Not
during the festival, lest there be a commotion
among the people.

3 And he being at Bethany, in the house of
Simon the leper, as he was at table, there came
a woman having an alabaster bottle of pure
oil of spikenard, very precious; and breaking it,
4 she poured it upon his head. And there were
some who were disturbed, and said among them-
selves, Why was this waste of the oil made?
5 for it might have been sold for more than three
hundred denarii, and given to the poor. And
6 they spoke angrily to her. But Jesus said, Let
her alone; why do you trouble her? She has
7 done for me a good deed. The poor you have
always with you, and when you will, you can
do them good. But me you have not always.
8 She has done what she could. She has anoint-
9 ed my body beforehand for its burial. I tell

Ch. xiv. 1, 2. Compare Matthew xxvi. 1 – 5; Luke xxii. 1, 2.
Verses 3 – 9. Compare Matthew xxvi. 6 – 13; John xii. 1 – 8.

you in truth, Wherever the glad news may be proclaimed, throughout the whole world, this too which she has done will be spoken of, in remembrance of her.

Then Judas Iscariot, one of the Twelve, went 10
to the chief priests to offer to deliver him into their hands. And they listened to him with 11
joy, and promised to give him money. And he sought for a good opportunity to deliver up Jesus.

And on the first day of Unleavened Bread, 12
when the lamb for the Passover is killed, his disciples said to Jesus, Where will you that we should go and make preparation for you to eat the Passover? And he sent two of his disci- 13
ples, saying to them, Go into the city, and a man will meet you, carrying a jar of water; follow him, and wherever he may enter, tell the 14
master of the house that the Teacher says, Where is the guest-chamber, in which I may

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Verses 10, 11. Compare Matthew xxvi. 14–16; Luke xxii. 3–6.

Verses 12–25. Compare Matthew xxvi. 17–29; Luke xxii. 7–38; John xiii.

15 eat the Passover with my disciples? And he
will show you a large upper room, ready fur-
16 nished. There make preparation for us. And
they went into the city, and found as he had
told them, and made preparation for the Pass-
over.

17 And in the evening he came with the Twelve.
18 And when they had placed themselves at table,
and were eating, Jesus said, I tell you in truth,
that one of you who is eating with me will be-
19 tray me. And they were troubled, and said to
20 him, one after another, Is it I? Is it I? And
he answered them, It is one of the Twelve, who
is dipping his bread into the same dish with me.
21 The Son of Man is going away, as has been
written concerning him; but alas for him by
whom the Son of Man is betrayed! Well
had it been for that man, had he not been
born.

22 And while they were eating, Jesus took a
loaf, and, blessing God, broke it, and gave it to
23 them, saying, Take this; it is my body. And
taking the cup, and giving thanks to God, he
24 gave it to them; and they all drank of it. And
he said to them, This is my blood, the blood of
25 the new covenant, shed for many. I tell you in

truth, I shall not drink hereafter of the produce of the vine, till the day when I shall drink a new kind in the kingdom of God.

And having sung a hymn, they went out to 26
the Mount of Olives. And Jesus said to them, 27
There is none of you whose faith will not be shaken; for it is written, *I will smite the shepherd, and the sheep will be scattered.** But after 28
my resurrection, I will lead your way into Galilee.

Then Peter said to him, Though the faith of 29
all others should be shaken, yet mine will not be. And Jesus said to him, I tell you in truth, 30
that you, this very night, before a cock crows twice, will deny me thrice. But he only af- 31
firmed more earnestly, I would die with you sooner than deny you. And so said they all.

And they came to a place called Gethsemane; 32
and he said to his disciples, Sit here while I pray. And he took with him Peter and James 33
and John; and he was in great consternation and anguish. And he said to them, I am in 34

Verses 26–52. Compare Matthew xxvi. 30–56; Luke xxii. 39–53; John xviii. 1–11.

* Zechariah xiii. 7.

35 exceeding distress, ready to die. Remain here
and watch. And going on a little farther, he
fell on the ground, and prayed that, if it were
possible, he might be delivered from that hour.
36 And he said, Father, all things are possible to
thee; remove this cup from me. But not what
I will, but what thou wilt.
37 And he came to them and found them asleep,
and said to Peter, Simon, are you sleeping?
38 Were you not able to watch one hour? Watch,
and pray that ye be not subjected to trial. The
39 spirit may be ready, but the flesh is weak. And
again he went away and prayed, saying the
40 same words. And returning, he again found
them sleeping, for their eyes were weighed
down; and they knew not what to say to him.
41 And he came a third time, and said to them,
You are sleeping on still, and taking your rest.
All is over; the hour has come. Lo! the Son
of Man is delivered into the hands of sinners.
42 Arise! let us go forward; lo! my betrayer is
here.
43 And immediately, while he was yet speaking,
came Judas, one of the Twelve, and with him a
great multitude with swords and clubs, from the
chief priests and the teachers of the Law and

the elders. And his betrayer had given them a 44
sign, saying, He whom I shall kiss is the man;
seize him, secure him, and carry him off. And 45
immediately going up to Jesus, he said, Rabbi,
Rabbi! and kissed him. Then the others laid 46
hands on him, and seized him. But one of 47
those present, drawing his sword, struck the servant of the high-priest, and cut off his ear.

And Jesus said to them, You have come, as 48
against a robber, with swords and clubs, to apprehend me. I was with you day after day 49
teaching in the temple, and you did not lay hands on me. But thus it is, that the Scriptures may be fulfilled.

Then all his disciples left him and fled. 50

And a certain young man followed after him, 51
having only a linen cloth wrapped round his body. And they laid hold of him; but he let 52
go the cloth, and fled from them naked.

And they carried away Jesus to the high- 53
priest; and all the chief priests and elders and teachers of the Law assembled at his house. And Peter followed Jesus at a distance into the 54
court of the high-priest's house; and was sit-

Verses 53–72. Compare Matthew xxvi. 57–75; Luke xxii. 54–71; John xviii. 12–27.

ting, with those sent to apprehend Jesus, in the
55 light of the fire, warming himself. And the
chief priests and the whole Sanhedrim sought
for testimony against Jesus to cause him to be
56 put to death; and they did not find any. For
though many bore false witness against him,
57 yet what they testified was not sufficient. Then
some arose and bore false witness against him,
58 affirming, We heard him say, I will destroy this
temple made by hands, and in three days I will
59 build another not made by hands. And this
60 testimony too was not sufficient. But the high-
priest, rising up in the midst, questioned Jesus,
saying, Do you make no reply? What is it
61 that these men testify against you? But he was
silent, and answered nothing. Then the high-
priest questioned him again, saying, Art thou
62 the Messiah, the Son of the Blessed? And
Jesus said, I am; and you will see the Son of
Man seated at the right hand of God, and com-
63 ing with the clouds of heaven. And the high-
priest rent his clothes, and said, What further
64 need have we of witnesses? You have heard
his blasphemy. What think you? And they
all declared that he deserved death.

65 Then they spat upon him, and covered his

face, and buffeted him, and said to him, Who struck thee, prophet? And the officers in attendance slapped him in the face.

And Peter being in the court below, one of 66
the maid-servants of the high-priest came, and 67
saw him warming himself; and, looking at him, she said, Surely you were with Jesus the Nazarene. But he denied it, saying, I know him 68
not; nor do I understand what you mean. And he went into the outer court; and a cock crew. And the maid-servant, seeing him again, 69
said to those who were standing by, This man is one of them. But he again denied it. And 70
soon after, those who were standing by said to Peter again, Truly, you are one of them, for you are a Galilæan, and speak like one. Then he 71
began to call down curses on himself if he did not speak the truth, and to swear that he knew not the man whom they spoke of. And imme- 72
diately a cock crew a second time; and Peter remembered what Jesus had said to him, Before a cock crows twice, you will deny me thrice; and he wept bitterly.

And as soon as it was morning, the chief 15

Ch. xv. 1–15. Compare Matthew xxvii. 1–26; Luke xxiii. 1–25; John xviii. 28–40.

priests and elders and teachers of the Law, — the whole Sanhedrim, — having consulted together, bound Jesus, and carried him before
2 Pilate, to deliver him up to him. And Pilate questioned him, Are you the king of the Jews?
3 And he answered, I am. And the chief priests
4 brought many charges against him. And Pilate again questioned him, saying, Do you make no reply? See what they are testifying against
5 you! But Jesus made no further answer; so that Pilate was astonished.

6 But at that festival he was wont to release for them one prisoner, whomever they asked.
7 And there was one named Barabbas, who lay bound with his fellow-rioters on account of a murder which they had committed in a riot.
8 And the multitude, with loud cries, demanded of Pilate to do as he had always done for them.
9 And Pilate said to them, Will ye that I should
10 release for you the king of the Jews? For he knew that the chief priests had brought Jesus
11 before him through malice. But the chief priests moved the multitude to choose that Ba-
12 rabbas should be released for them. Then Pilate said to them again, What, then, do you wish me to do with him whom you call king of the

Jews? And they cried out in reply, Crucify 13
him! Then Pilate said to them, Why, what 14
crime has he committed? But they cried out
the more violently, Crucify him! So Pilate, 15
willing to satisfy the multitude, released Barab-
bas for them, and having ordered Jesus to be
scourged, delivered him to be crucified.

Then the soldiers carried him into the court 16
called the Prætorium, and brought together
their whole band; and they put a purple robe 17
on him, and platted a crown of thorns and
placed it on his head, and saluted him, Hail, 18
king of the Jews! and they beat him on the 19
head with a reed, and spat upon him, and knelt
down to pay him homage. And after making 20
sport of him, they took off the purple robe, and
put on his own clothes, and carried him off to
crucify him.

And they compelled one Simon, a Cyrenæan, 21
who fell in their way as he was coming from
the country, (the father of Alexander and Ru-
fus,) to carry his cross.

And they carried him to a place called Gol- 22
gotha, the meaning of which is *Place of the*

Verses 16–41. Compare Matthew xxvii. 27–56; Luke xxiii. 26–49; John xix. 1–30.

23 *Skull.* And they gave him wine with myrrh to
24 drink, but he did not take it. And after nailing him to the cross, they divided his clothes
25 among them, casting lots for them. And it was
26 the third hour when they crucified him. And the charge against him was put up in writing,
27 thus: *The King of the Jews.* And with him they crucified two robbers, one on his right
28 hand, and one on his left. Thus was fulfilled the Scripture, which says, *And he was numbered with malefactors.**

29 And the passers-by reviled him, nodding their heads, and saying, Ha! Thou who canst de-
30 stroy the temple, and build it in three days, save
31 thyself, and come down from the cross. So also the chief priests and the teachers of the Law, jesting with one another, said, He saved others;
32 cannot he save himself? Let the Messiah, the king of Israel, come down now from the cross, that we may see and believe. And those who were crucified with him reviled him.

33 But from the sixth hour there was darkness
34 over the whole country till the ninth. And at the ninth hour Jesus cried out with a loud voice,

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* Isaiah liii. 12.

saying, *Eloï! Eloï! lama sabachthani?* that is to say, *My God! my God! why hast thou forsaken me?* * Then some who were standing by, when 35
they heard this, said, Lo! he is calling for Elijah. And one of them ran and filled a 36
sponge with vinegar, and put it on a reed, and gave it to him to drink, saying, Hinder me not! Let us see if Elijah will come to take him down. And Jesus, uttering a loud cry, expired. 37

And the veil of the sanctuary was rent asun- 38
der, from the top to the bottom. And the cen- 39
turion who was standing before him, when he saw that he had expired after this cry, said, Truly this man was the Son of God.

And there were women looking on from a 40
distance, among whom were Mary of Magdala, and Mary the mother of James the Less and of Joses, and Salome, who had accompanied him 41
in Galilee, rendering him their services; and many others, who had come up with him to Jerusalem.

And it being now evening and the day of 42

Verses 42–47. Compare Matthew xxvii. 57–61; Luke xxiii. 50–56; John xix. 38–42.

* Psalm xxii. 1.

Preparation, that is, the day before the Sabbath,
43 Joseph of Arimathæa, an honorable man, a member of the Sanhedrim, who was himself expecting the kingdom of God, had the courage to go to Pi-
44 late, and ask for the body of Jesus. And Pilate wondered if he were already dead, and, sending for the centurion, he inquired if he had been
45 dead long. And being informed by the centu-
46 rion, he gave the body to Joseph, who, taking it down, wrapped it in a linen cloth which he bought, and laid it in a tomb hewn out of a rock, and rolled a stone to the entrance of the
47 tomb. And Mary of Magdala and Mary the mother of Joses saw where it was laid.

16 And the Sabbath being past, Mary of Magdala, and Mary the mother of James, and Salome, bought perfumed oils to anoint the body
2 of Jesus; and very early in the morning of the first day of the week they came to the tomb,
3 about sunrise. And they were saying to one another, Who will roll away the stone for us
4 from the entrance to the tomb? for it was very large; when, on looking, they saw that the
5 stone had been rolled away. And entering the

Ch. xvi. 1–8. Compare Matthew xxviii. 1–8; Luke xxiv. 1–11; John xx. 1, 2.

tomb, they saw a young man sitting on the right hand, clothed in a long, shining garment; and they were terrified. But he said to them, Be 6
not terrified; you are seeking Jesus the Nazarene, who was crucified. He has risen; he is not here; there is the place where he was laid. But go, say to his disciples, particularly 7
Peter, He is leading your way into Galilee; there you will see him, as he told you. And 8
going out, they fled from the tomb trembling and amazed, and did not speak to any one, they were so terrified.

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THE

GOSPEL OF LUKE.

THE

GOSPEL OF LUKE.

1 Since many have undertaken to arrange a
narrative of the events accomplished among us,
2 conformably to the accounts given us by those
who were eyewitnesses from the beginning, and
3 have become ministers of the religion, I have
determined also, having accurately informed
myself of all things from the beginning, to write
to you, most excellent Theophilus, a connected
4 account, that you may know the truth concern-
ing the relations which you have heard.

5 In the days of Herod, king of Judæa, there
was a priest, Zechariah by name, of the family
of Abijah; and his wife was of the daughters of
6 Aaron, her name being Elizabeth. They were
both righteous in the sight of God, walking
blamelessly according to all the commandments

and ordinances of the LORD. And they had no 7
child, for Elizabeth was barren, and they were
both advanced in years. But when he was serv- 8
ing before God in the order of his family, it fell 9
to him by lot (according to the custom of the
priesthood) to enter the temple of the LORD to
offer incense. And the whole multitude of the 10
people was praying without during the burning
of the incense. And an angel of the LORD ap- 11
peared to him, standing on the right of the altar
of incense; and Zechariah was troubled at the 12
sight, and fear fell upon him. But the angel 13
said to him, Fear not, Zechariah; for thy sup-
plication has been heard, and thy wife Elizabeth
shall bear thee a son; and thou shalt name him
John. And he shall be to thee joy and gladness; 14
and many shall rejoice for his birth. For he 15
will be great in the sight of the LORD. Neither
wine nor any strong drink will he drink, and
he will be full of the Holy Spirit from his very
birth; and many of the sons of Israel will he 16
turn back to the LORD, their God. And he 17
will go before him with the spirit and the power
of Elijah, *to turn the hearts of the fathers to the
children*,* and the disobedient to the wisdom of

* See Malachi iv. 5, 6.

the righteous, to prepare a fit people for the
18 Lord. And Zechariah said to the angel, How
shall I be assured of this? For I am an old
19 man, and my wife is advanced in years. And
the angel answered him, I am Gabriel who
stands before God, and I have been sent to de-
20 clare this glad news to thee. And lo! thou
shalt be silent and not able to speak till this is
accomplished, because thou hast not trusted my
words, which will be fulfilled in their season.
21 And the people were expecting Zechariah,
and wondering that he remained so long in the
22 temple. But when he came out he could not
speak to them, and they knew that he had seen
a vision in the temple. And he made signs to
23 them. And he continued dumb. And when
the days of his ministration were completed, he
returned to his house.
24 Afterward his wife Elizabeth conceived, and
25 kept it secret for five months; saying, The Lord
has thus dealt with me, taking away my re-
proach among men, at the time he had provided.
26 But in her sixth month, the angel Gabriel
was sent by God to a town of Galilee, called
27 Nazareth, to a virgin named Mary, betrothed to
a man whose name was Joseph, of the descend-

ants of David. And the angel, entering in, said 28
to her, Hail, highly favored! The LORD is with
thee. Most blessed art thou of women! But 29
she was greatly moved at the sight of him and
at his address, and was considering what such a
salutation could mean, when the angel said to 30
her, Fear not, Mary; for thou hast found favor
with God; and lo! thou wilt conceive and bear 31
a son; and thou shalt give him the name of
Jesus. He shall be great, and a son of the 32
Most High; and the Lord God will give him
the throne of his father David; and he shall 33
reign over the house of Jacob for ever, and his
kingdom shall never have an end. Then Mary 34
said to the angel, How can this be, since I
know not a man? And the angel answered 35
her, The Holy Spirit will come upon thee, and
the power of the Most High will overshadow
thee, so that thy holy offspring will be a son of
God. And lo! Elizabeth, thy kinswoman, she 36
also has conceived a son in her old age, and this
is the sixth month with her who was accounted
barren. For nothing is impossible with God. 37
Then Mary answered, Behold the handmaid of 38
the LORD. Be it to me as thou hast said. And
the angel left her.

39 And Mary hastened to go to the hill-country,
40 to a town of Judah, and entered the house of
41 Zechariah, and saluted Elizabeth. And when
Elizabeth heard the salutation, the child leaped
in her womb; and Elizabeth was filled with the
42 Holy Spirit, and cried out with a loud voice,
saying, Most blessed art thou of women; and
43 blessed is the fruit of thy womb! And whence
is this, that the mother of my Lord should come
44 to me? For lo! as the voice of thy salutation
came to my ears, the child in my womb leaped
45 for joy. And blessed is she who trusts that
what has been spoken to her by the Lord will
be accomplished.

46 And Mary said, My soul magnifies the Lord,
47 48 and my spirit rejoices in God, my Saviour. For
he has looked with favor on the low estate of
his handmaid. For lo! from this time all gen-
49 erations shall pronounce me blessed; for the
Mighty One has done great things for me; and
50 holy is He; and his mercy is from generation
51 to generation toward those who fear him. He
does mighty deeds with his arm. He scatters
those who are exalted in their own conceit.
52 He removes princes from their thrones, and ex-
53 alts the humble. He fills the hungry with good

things, and sends the rich away empty. He 54
raises up his servant Israel, remembering what
he had declared to our fathers, his mercy to- 55
ward Abraham and his offspring for ever.

And Mary remained with her about three 56
months, and then returned to her own house.

Then Elizabeth's full time having come, she 57
brought forth a son. And her neighbors and 58
relations heard of the great favor which the
Lord had shown her, and rejoiced with her.
And on the eighth day they came to circumcise 59
the child, and were about to give him his fa-
ther's name, Zechariah. But his mother said, 60
Not so; he must be named John. And they 61
said to her, No one of your kindred has that
name. Then they questioned his father, by 62
signs, how he would have him named. And 63
he asked for a tablet, and wrote thus: His
name is John. And they all wondered. Then 64
his mouth was opened and his tongue loosed
immediately, and he spoke, blessing God. And 65
all who dwelt in their neighborhood were filled
with awe, and all these things were talked of
throughout the whole of the hill-country of
Judæa. And all who heard of them laid them 66
up in their minds, saying, What, then, will this

child be? And the hand of the Lord was with him.

67 And Zechariah his father was filled with the
68 Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel! for he has visited
69 his people and effected their deliverance, and raised up a mighty Saviour for us in the house
70 of David his servant (as he promised by the mouth of the holy men, his prophets, from the
71 beginning), to deliver us from our enemies, and
72 from the power of all who hate us; thus accomplishing his mercy toward our fathers, and
73 remembering his holy covenant, the oath which
74 he swore to Abraham our father, to grant us, being delivered from the power of our enemies,
75 to worship him, without fear, holy and right-
76 eous in his sight, all our days. And thou, child, shalt be a prophet of the Most High; for thou shalt go before the Lord to prepare
77 his way, to give his people knowledge of their deliverance, and of the remission of their sins
78 through the great mercy of our God, who has caused the dayspring to dawn upon us from
79 on high, to give light to those who were in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and his mind became 80
strong; and he abode in solitary places till the
time when he showed himself to Israel.

Now in those days a decree was issued by 2
Cæsar Augustus, that the whole country should
be registered. (The registering itself was first 2
made when Quirinus was governor of Syria.)
And all went to be registered, each to his own 3
town. And Joseph, being of the family and 4
tribe of David, went up from Galilee, from the
town of Nazareth, to Judæa, to the town of
David, called Bethlehem, to be registered, with 5
Mary his betrothed wife, who was with child.
And while they were there, her full time came 6
to be delivered; and she brought forth her first- 7
born son, and swathed him and laid him in a
stable, because there was no room for them in
the inn.

And certain shepherds in the neighborhood 8
were watching their flocks by night in the fields.
And lo! an angel of the Lord appeared to 9
them, and the glory of the Lord shone round
them, and they were greatly afraid. And the 10
angel said to them, Fear not, for I announce to
you glad news of great joy for the whole

11 people; for to-day a Saviour has been born for
you in the town of David, who is the Messiah,
12 the Lord. And this shall be a sign to you:
you shall find the infant, swathed, lying in a
13 stable. And suddenly there was with the an-
gel a multitude of the heavenly host, praising
14 God and saying, Glory be to God in the highest
heavens, and joy be on earth; favor is shown
to men!

15 And when the angels had ascended from them
to heaven, the shepherds said to one another,
Come, let us make our way to Bethlehem, and
see that which has come to pass, what the Lord
16 has made known to us. And they came with
haste, and found Mary and Joseph, and the
17 babe lying in the stable. And when they saw
them, they made known what had been declared
18 to them concerning the child. And all who
heard wondered at what was told them by the
19 shepherds. But Mary took note of all these
20 things, and thought them over. And the shep-
herds returned, glorifying and praising God for
all that they had seen and heard, as had been
declared to them.

21 And when the eighth day came, for the child

to be circumcised, he was called Jesus, the name given him by the angel before his conception.

And when the time for their purification, 22
according to the Law of Moses, had come, they carried him up to Jerusalem to present him to the LORD, as it is written in the Law of the 23
LORD, *Every first-born male shall be set apart to the LORD*,* and to offer a sacrifice, according 24
to the direction in the Law of the LORD, *a pair of turtle-doves, or two young pigeons.*† And lo! 25
there was a man in Jerusalem, Simeon by name, and he was a good and devout man, expecting the deliverance of Israel; and the Holy Spirit was upon him. And it had been revealed to 26
him by the Holy Spirit, that he would not see death before seeing the Messiah of the LORD. And under the influence of the Spirit he came 27
into the temple. And when the parents of the child Jesus brought him in, that they might perform the requirements of the Law, he took 28
him in his arms, and blessed God, and said,
LORD! now dost thou dismiss thy servant in 29
peace, according to thy word; for mine eyes 30
have seen thy salvation, which thou hast pre- 31

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* Exodus xiii. 2. † Leviticus xii. 8.

32 pared to set before all nations, a light to enlighten the Gentiles, and to be the glory of thy
33 people Israel. And his father and mother were full of wonder at these things being spoken
34 concerning him. And Simeon blessed them, and said to Mary his mother, Lo! this child is appointed for the falling and rising of many
35 in Israel, and for a sign to be resisted; (yea, a sword will pierce through thine own soul;) so that the thoughts of many minds will be revealed.

36 And Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, far advanced in years, who had lived with her husband seven years
37 from her virginity, and was a widow about eighty-four years old, who never left the temple, but served God with fasting and prayer night
38 and day; she also came up at the same time, and gave thanks to the Lord, and spoke of the child to all who were expecting deliverance in Jerusalem.

39 And when his parents had performed all required by the Law of the Lord, they returned
40 to Galilee, to their own town, Nazareth. And the child grew and became strong, being full of wisdom; and the favor of God was upon him.

And his parents went yearly to Jerusalem 41
at the Feast of the Passover. And when he 42
was twelve years old, they went up to Jerusalem, according to the custom at that festival, and remained till it was over. And on their 43
return, the child Jesus stayed behind in Jerusalem without the knowledge of Joseph or his mother. But supposing him to be in the com- 44
pany, they went on, a day's journey. And they sought for him among their kinsmen and acquaintance; but not finding him, they returned 45
to Jerusalem to look for him. And on the third 46
day, they found him in the temple, sitting among the teachers of the Law, listening to them, and asking them questions. And all who heard 47
him were struck with astonishment at his understanding and his answers. And when his 48
parents saw him they were amazed, and his mother said, Son, why have you treated us thus? Lo! your father and I have been seeking you in much trouble. And he said to them, 49
Why have you been seeking me? Did you not know that I must be about my Father's business? But they did not understand what he 50
said to them.

And he returned with them to Nazareth, and 51

continued under their direction. And his mother laid up all these things in her mind.
52 And Jesus advanced in wisdom and stature, and in favor with God and man.

3 AND in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and Philip, his brother, tetrarch of Ituræa and the country of Trachonitis, and Lysanias tetrarch of
2 Abilene; while Annas and Caiaphas were high-priests, a commission from God was given to
3 John, the son of Zechariah, in the Desert; and he went through all the country bordering on the Jordan, proclaiming a baptism of reforma-
4 tion for the remission of sins; as is written in the book of Isaiah the prophet, saying, *A voice is crying in the desert, Prepare the way of the*
5 *LORD, make his road straight. Every deep place must be filled up, and every mountain and hill lowered; and what is crooked must be made straight, and what is rough must be made smooth;*
6 *that all men may behold the salvation from God.**

Ch. iii. 1–22. Compare Matthew iii. 1–17; Mark i. 1–11.

* Isaiah xl. 3–5.

Then he said to the crowds that came forth 7
to be baptized by him, Brood of vipers! who has
warned you to flee from the wrath to come?
Bear, then, fruit worthy of reformation; and do 8
not say to yourselves, We have Abraham for
our father; for I tell you, God can from these
stones raise up children to Abraham. Every 9
tree that bears not good fruit will be cut down
and cast into the fire; and even now the axe is
lying at the root of the trees.

And the multitudes asked him, What then 10
must we do? And he answered, Let him who 11
has two tunics give one to him who has none;
and let him who has food do likewise. Even 12
tax-gatherers came to be baptized, and said
to him, Teacher, what shall we do? And he said 13
to them, Exact no more than what you are di-
rected. Some also who were serving as soldiers 14
asked him, What shall we do? And he said to
them, Do not spoil nor defraud any one, but be
content with your wages.

But while the people were in expectation, and 15
all were considering in their minds whether
John were the Messiah, he said to all, I, in- 16
deed, am baptizing you in water; but a mightier
than I is coming, one whose sandals I am not

worthy to unbind. He will baptize you in the
17 Holy Spirit and in fire; for he will come prepared for winnowing, and will thoroughly cleanse his grain, and gather the wheat into his granary, but the chaff he will burn in a fire not to be quenched.

18 Thus, giving many other exhortations, he
19 published the glad news to the people. But Herod the tetrarch, being reproved by him on account of Herodias, his brother's wife, and all
20 his other evil deeds, added one more to them by confining John in prison.

21 And while all the people were receiving baptism, Jesus also being baptized and praying, the
22 heaven was opened, and the Holy Spirit, in a bodily form, descended upon him like a dove, and a voice came from heaven, saying, Thou art my beloved Son, with thee I am well pleased.

23 And Jesus was about thirty years old when he began his ministry; being, as he was reckoned, the son of Joseph, who was the son of Heli,

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Verses 19, 20. Compare Matthew xiv. 3 – 5; Mark vi. 17 – 20.

who was the son of Matthat, who was the son of 24
Levi, who was the son of Melchi, who was the
son of Janna, who was the son of Joseph, who was 25
the son of Mattathias, who was the son of Amos,
who was the son of Nahum, who was the son of
Esli, who was the son of Naggai, who was the 26
son of Maath, who was the son of Mattathias,
who was the son of Shimei, who was the son of
Joseph, who was the son of Judah, who was the 27
son of Joannas, who was the son of Rhesa, who
was the son of Zerubbabel, who was the son of
Salathiel, who was the son of Neri, who was the 28
son of Melchi, who was the son of Addi, who
was the son of Cosam, who was the son of El-
modam, who was the son of Er, who was the 29
son of Joses, who was the son of Eliezer, who
was the son of Jorim, who was the son of Mat-
that, who was the son of Levi, who was the 30
son of Simeon, who was the son of Judah, who
was the son of Joseph, who was the son of Jo-
nan, who was the son of Eliakim, who was the 31
son of Meleas, who was the son of Mainan, who
was the son of Mattatha, who was the son of
Nathan, who was the son of David, who was the 32
son of Jesse, who was the son of Obed, who was
the son of Boaz, who was the son of Salmon,

33 who was the son of Nahshon, who was the son of Amminadab, who was the son of Aram, who was the son of Hezron, who was the son of
34 Pharez, who was the son of Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of
35 Terah, who was the son of Nahor, who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who
36 was the son of Salah, who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who
37 was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahaleel,
38 who was the son of Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.

4 And Jesus, full of the Holy Spirit, left the Jordan, and was led by the Spirit into the
2 Desert, where he was forty days, tempted by the Devil. And he ate nothing during those days, and when they were ended he was hungry.
3 And the Devil said to him, If you are the Son

Ch. iv. 1 – 13. Compare Matthew iv. 1 – 11; Mark i. 12 – 13.

of God, command this stone to become bread.
And Jesus answered him, It is written, *Man* 4
*shall not live by bread alone, but in whatever way God may ordain.**

And the Devil took him up a high mountain, 5
and showed him all the kingdoms of the world
in a moment of time, and said to him, I will give 6
you rule over all these, and their glory; for this
has been committed to me, and I give it to
whom I will. If, then, you will worship me, all 7
shall be yours. And Jesus answered him, It is 8
written, *Thou shalt worship the* LORD, *thy God,*
and him alone shalt thou serve.†

And the Devil carried him to Jerusalem, and 9
placed him on a part of the temple, and said to
him, If you are the Son of God, cast yourself
down from this place; for it is written, *He will* 10
give his angels charge concerning thee, to guard
thee; and they will bear thee up in their hands, 11
that thou mayest not dash thy foot against a stone.‡
And Jesus answered him, It is said, *Thou shalt* 12
not make trial of the LORD, *thy God.*§ And the 13
Devil, having come to an end of every temptation, departed from him for a time.

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* Deuteronomy viii. 3.
† Deuteronomy vi. 13.
‡ Psalm xci. 11, 12.
§ Deuteronomy vi. 16.

14 AND Jesus, with the power of the Spirit, returned to Galilee; and his fame spread through
15 all the country round about. And he taught in their synagogues to the admiration of all.

16 AND he went to Nazareth, where he was brought up; and on the Sabbath, as was his custom, he entered the synagogue, and stood up
17 to read. And the volume of Isaiah the prophet was given him; and, unrolling the volume, he
18 found the place where is written, *The Spirit of the LORD is upon me. Therefore he anointed me to preach glad news to the poor, he has sent me to proclaim deliverance to captives and a return of*
19 *sight to the blind, to set at liberty the oppressed, to*
20 *proclaim a joyful year of the LORD.** And rolling up the volume, he gave it to the officer, and sat down; and the eyes of all in the synagogue
21 were fixed on him. Then he said to them, Now has this scripture which you have heard been
22 fulfilled. And they were all praising him, and wondering at the words of grace which came

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Verses 14, 15. Compare Matthew iv. 12; Mark i. 14, 15.

Verses 16–31. Compare Matthew xiii. 53–58; Mark vi. 1–6.

* Isaiah lxi. 1, 2; lviii. 6.

from his mouth, and saying, Is not this the son of Joseph?

And he said to them, You will doubtless address this proverb to me: *Physician, heal thyself.* Do here, in your own town, what we have heard of your doing in Capernaum. 23

But, he said, I tell you in truth, that no prophet is acceptable in his own town. Furthermore, I tell you in truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and six months, so that there was a great famine over all the land; yet to none of them was Elijah sent, but to a widow of Sarepta in Sidon. And there were many lepers in Israel in the time of Elisha the prophet; yet none of them, but Naaman the Syrian, was cleansed. And all in the synagogue were filled with anger when they heard this; and rose up and carried him by force out of the town to the brow of the hill on which it was built, to throw him down. But he passed through the midst of them and went his way, going down to Capernaum, a town of Galilee. 24 25 26 27 28 29 30 31

Verse 31. Compare Matthew iv. 13.

Verses 31–37. Compare Mark i. 21–28.

32 And there he taught on the Sabbath; and they were astonished at his teaching, for he spoke with authority.

33 And there was a man in the synagogue, possessed by a foul dæmon, who cried out with a
34 loud voice, Ha! Why dost thou trouble us, Jesus of Nazareth? Hast thou come to destroy us? I know who thou art, — the Holy One of
35 God. And Jesus commanded the foul spirit, saying, Be silent, and come out of him. And the dæmon threw him down in the midst of them, and came out of him, without doing him
36 any hurt. And all were amazed, and said to one another, What words are these! For he commands the foul spirits with authority and
37 power, and they come out! And the report of him spread through all the country round about.

38 And leaving the synagogue, he went to the house of Simon. And Simon's wife's mother was laboring under a great fever; and they en-
39 treated him for her sake. And standing over her, he commanded the fever, and it left her; and she rose up directly, and waited on them.

40 And when the sun had set, all the sick, af-

Verse 32. See Matthew vii. 28, 29.

Verses 38–41. Compare Matthew viii. 14–16; Mark i. 29–34.

flicted with various diseases, were brought to him by those who had the care of them; and he laid his hands on every one of them, and healed them. And dæmons departed from many, cry- 41
ing out, Thou art the Son of God. And he rebuked them, and did not suffer them to speak, because they knew him to be the Messiah.

And when it was day, he withdrew to a soli- 42
tary place; and the multitude sought him out, and came to him, and would have prevented him from leaving them. But he said to them, I 43
must proclaim to the other towns also the glad news of the kingdom of God; for to this end am I sent. And he continued to preach in the 44
synagogues of Galilee.

And while the multitude were pressing to him 5
to hear the doctrine of God, it chanced that he was near the lake of Gennesaret, and saw two 2
boats by the shore; and the fishermen, who had left them, were washing their nets. And going 3
on board one of the boats, which was Simon's, he asked him to push off a little from the land;

Verses 42–44. Compare Mark i. 35–39.

Ch. v. 1–11. Compare Matthew iv. 18–22; Mark i. 16–20.

and then, sitting down, taught the multitude
4 from the boat. And when he had done speaking, he said to Simon, Get the boat into deep water, and let down your nets for a draught.
5 And Simon answered, Master, we have been at work all night and have taken nothing; but if
6 you so direct, I will let down the net. And having done so, they inclosed a vast number of fishes, so that their net was nigh breaking.
7 And they made signs to their partners in the other boat to come and help them. And they came, and filled both boats, so as almost to sink
8 them. And Simon Peter, seeing it, fell down at the knees of Jesus, saying, Depart from me, for
9 I am a sinful man, Master! For amazement seized him and all those with him, at the draught
10 of fishes they had taken; and so too James and John, sons of Zebedee, who were partners with Simon. But Jesus said to Simon, Fear not;
11 henceforth you shall catch men. And they brought their boats to land, and left every thing to go with him.

12 AND when he was in one of the towns, lo! a

Verses 12–16. Compare Matthew viii. 2–4; Mark i. 40–45.

man full of leprosy saw Jesus, and, falling on his face, besought him, saying, Master, if you will, you can make me clean. And Jesus stretched 13
out his hand and touched him, saying, I will; be thou clean. And immediately his leprosy left him. And Jesus charged him to tell no 14
one; but to go and show himself to the priest, and make an offering for his cleansing as Moses directed, for a proof to the people.

But the report concerning Jesus spread more 15
and more; and great crowds collected to hear him and to be healed by him of their diseases. But he often withdrew to solitary places to pray. 16

And one day, as he was teaching, there were 17
sitting by Pharisees and teachers of the Law, who had come from every town of Galilee and Judæa, and from Jerusalem; and the power of the Lord was displayed in healing the sick. And lo! some persons brought on a bed a man 18
who was a paralytic, and were desirous to carry him in and lay him before Jesus; but not find- 19
ing any way to carry him in on account of the

Verses 17–26. Compare Matthew ix. 1–8; Mark ii. 1–12.

crowd, they got on the top of the house, and lowered him down from the roof, on his bed, into
20 the midst, before Jesus. And perceiving their faith, he said, Man, your sins have been forgiven.
21 And the teachers of the Law and the Pharisees said in their hearts, Who is this man that speaks blasphemies? Who can forgive sins except God
22 alone? But Jesus, knowing their thoughts, said to them, What are you thinking in your hearts?
23 Which is easier, to say, Your sins have been for-
24 given; or to say, Rise and walk? But that you may know that the Son of Man has authority on earth to forgive sins — he said to the paralytic, I say to you, Rise, take up your bed, and
25 return home. And directly, rising up before them, and taking up what he was lying upon,
26 he went to his house, giving glory to God. And amazement seized upon all, and they gave glory to God, and were filled with awe, saying, We have seen wonderful things to-day.

27 After this, he went out, and saw a tax-gatherer, named Levi, sitting to receive the cus-
28 toms; and said to him, Be my follower. And

Verses 27 – 39. Compare Matthew ix. 9 – 17; Mark ii. 14 – 22.

leaving every thing, he arose and went with him.

And Levi made a great entertainment for 29
him at his house; and there was a great number of tax-gatherers and others, who were at table with them. But their teachers of the 30
Law and the Pharisees murmured at this, saying to his disciples, Why are you eating and drinking with these tax-gatherers and sinners? But Jesus said to them in answer, They who are 31
in health need not a physician, but the sick. I 32
have not come to call righteous men, but sinners, to reformation. Then they said to him, Why, 33
when the disciples of John are continually fasting and making supplications, and likewise those of the Pharisees, are yours eating and drinking? And he said to them, Can you make the com- 34
panions of the bridegroom fast while the bridegroom is with them? But the days are coming 35
when the bridegroom will be taken from them; then will they fast.

And he said to them also, by way of com- 36
parison, No one takes a patch from a new garment to put on an old garment; for the new garment would be cut, and the patch from the new would not match with the old. And no 37

one puts new wine into old skins; for the new wine would burst the skins, and it would run
38 to waste, and the skins would be spoiled. But new wine must be put into new skins, that
39 both may be preserved. And no one, after drinking old wine, immediately wishes for new; for he says, The old is better.

6 And on the Sabbath called *Deuteroproton* he was passing through a field of grain; and his disciples plucked the ears of grain and ate
2 them, rubbing them in their hands. But some of the Pharisees said to them, Why are you doing what the Law forbids on the Sabbath?
3 And Jesus answered them, Have you not read what David did, when he and those with him
4 were hungry? how he entered the house of God, and took and ate the show-bread, which the Law permits none but the priests alone to eat; and gave it to those who were with him?
5 And he said to them, The Son of Man is master even of the Sabbath.

6 And on another Sabbath he entered the syna-

Ch. vi. 1–5. Compare Matthew xii. 1–8; Mark ii. 23–28.
Verses 6–11. Compare Matthew xii. 9–14; Mark iii. 1–6.

gogue and was teaching; and a man was there whose right hand was withered. And the 7
teachers of the Law and the Pharisees were watching to see if he would heal the man on the Sabbath, that they might have an accusation against him. But he knew what was pass- 8
ing in their minds, and said to the man with a withered hand, Rise, and stand up in the midst. And he rose and stood up. Then Jesus said to 9
them, I will ask you a question: Is it lawful on the Sabbath to do good, or to do evil? to save life, or to destroy? And looking round upon 10
them all, he said to the man, Stretch forth your hand. And he stretched it forth; and his hand was restored. But they were filled with mad- 11
ness, and consulted together about what they might do with Jesus.

And in those days he went out to the moun- 12
tain to pray, and continued all night in prayer to God. And when it was day, he called to 13
him his disciples, and chose out twelve of their number, whom he also named Apostles; Simon, 14
whom he also named Peter, and Andrew his

Verses 12 – 16. Compare Matthew x. 1 – 4; Mark iii. 13 – 19.

brother, James and John, Philip and Bartholo-
15 mew, Matthew and Thomas, James the son of
16 Alpheus, and Simon called the Zealot, Judas the
brother of James, and Judas Iscariot, who be-
17 trayed him. And Jesus descended the moun-
tain with them, and stood on the plain, where
was a crowd of his disciples, and a great num-
ber of people from all Judæa and Jerusalem
and the sea-coast of Tyre and Sidon, who came
to hear him and to be healed of their diseases.
18 And those who were troubled with foul spirits
19 were made well. And the whole multitude
sought to touch him; for power went out from
him, and healed all.

20 And fixing his eyes upon his disciples, he
said: —

Blessed are you poor, for yours is the king-
dom of God.

21 Blessed are you who hunger now, for you
will be satisfied.

Blessed are you who weep now, for you will
laugh.

Verses 17 – 19. See Matthew iv. 24, 25; xii. 15, 16; Mark iii. 7 – 12.

Verses 20 – 49. Compare Matthew v. – vii.

Blessed will you be when men shall hate 22
you, and drive you from them, and revile you,
and cast you out as evil, for the sake of the Son
of Man. Rejoice then and leap for joy; for 23
lo! your reward in heaven will be great; — for
thus their fathers did to the teachers from God.

But alas for you who are rich! for you 24
have your good things.

Alas for you who are satisfied with food! 25
for you will hunger.

Alas for you who laugh now! for you will
mourn and weep.

Alas when those men speak well of you! 26
for so did their fathers of the false teachers.

But to you who listen to me, I say, Love 27
your enemies; do good to those who hate you;
bless those who curse you; pray for those who 28
harass you. To him who strikes you on one 29
cheek, even turn the other; and hinder not him
who takes away your cloak from taking your
tunic also. To every one who asks of you, 30
give; and from him who takes away your prop-
erty, claim it not.

And as you would that men should do to 31
you, do ye to them.

If you love those who love you, what favor 32

do you deserve? — for sinners love those who
33 love them. And if you do good to those who
do good to you, what favor do you deserve? —
34 for sinners do the same. And if you lend to
those from whom you expect a return, what
favor do you deserve? — for sinners lend to sin-
ners on condition of receiving back as much.
35 But love your enemies; and do good and lend,
hoping for nothing in return; and your reward
will be great; and you will be sons of the Most
High; for he is kind to the thankless and the
36 bad. Be you compassionate, as your Father is
compassionate.

37 And judge not, so you will not be judged;
condemn not, so you will not be condemned;
38 forgive, and you will be forgiven; give, and you
will receive; good measure, pressed down, shak-
en together, and running over, will be given
into your lap; for the same measure which you
deal will be dealt to you in return.

39 Then he spoke to them in a figure: — Can
the blind lead the blind? Will they not both
40 fall headlong? A disciple is not above his

Verse 39. See Matthew xv. 14.

Verse 40. See Matthew x. 24; John xiii. 16; xv. 20.

teacher; but every one properly prepared will be as his teacher. Why do you look at the 41
straw in your brother's eye, and not consider the beam in your own eye? Or how can you say 42
to your brother, Brother, let me take out the straw in your eye, while you perceive not the beam in your own eye? Hypocrite! first put the beam out of your own eye, and then you will see clearly to take the straw out of your brother's eye. No good tree bears bad 43
fruit; nor does a bad tree bear good fruit. For 44
every tree is known by its fruit. Men do not gather figs from thorns, nor grapes from a bramble. The good man out of the good storehouse 45
of his mind produces what is good; and the bad man out of the bad storehouse of his mind produces what is bad; for the mouth speaks from the fulness of the mind.

Why do you call me, Master! Master! while 46
you do not what I say? Whoever comes to me 47
and hears my words and does accordingly, I will show you whom he is like. He is like a man 48
building a house, who digs deep, and lays its foundation on a rock; so that when the floods

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Verses 43–45. See Matthew xii. 33–35.

come, and the torrent breaks upon that house, it cannot shake it, for it is founded on a rock.
49 But he who hears and does not accordingly, is like a man building a house on the ground, without a foundation, on which the torrent breaks, and it falls at once, and becomes a heap of ruins.

7 And when he had finished this discourse in the hearing of the people, he entered Capernaum. And a certain centurion's servant, whom
2 he much valued, was ill, near to death. And
3 the centurion, having heard about Jesus, sent to him certain Jewish elders to beg him to come
4 and save his servant. And they came to Jesus and earnestly besought him, saying, He is
5 worthy that you should do this for him, for he loves our nation, and it was he who built
6 our synagogue. And Jesus went with them. But when he was not far from the house, the centurion sent friends to him to say, Master, do not trouble yourself; for I am not worthy that
7 you should come under my roof; nor did I think myself worthy to apply to you in person; but

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Ch. vii. 1–10. Compare Matthew viii. 5–13.

only speak a word, and my servant will be made
well. For even I, who am a man under com- 8
mand, have soldiers under me, and I say to one,
Go, and he goes; and to another, Come, and he
comes; and to my servant, Do this, and he does
it. And when Jesus heard this, he wondered at 9
him; and turning round, he said to the crowd
which was about him, I tell you, I have not
found such faith in Israel. And those who 10
were sent, upon returning to the house, found
that the servant who had been sick was well.

Soon after, he was going to a town called 11
Naïn; and many of his disciples were with him,
and a great crowd. And as he was approaching 12
the gate of the town, lo! a dead man was borne
out, the only son of his mother, and she was a
widow; and many people of the town were with
her. And when the Master saw her, he took 13
pity on her, and said to her, Weep not. And 14
he went up and touched the bier, and the bear-
ers stopped; and he said, Young man! I say to
thee, Rise. And the dead man sat up and 15
began to speak; and he gave him to his mother.
And all were struck with awe, and gave glory 16
to God, saying, A great prophet has risen up

among us; and, God has shown his care for his people.

17 And this report of him spread through Judæa and through the whole neighboring country.
18 And John's disciples told him of all these things.
19 And he called two of them, and sent them to Jesus to say, Art thou he who was to come, or
20 must we wait for another? And the men came to Jesus and said, John the Baptist has sent us to you to ask, Art thou he who was to come,
21 or must we wait for another? Then Jesus immediately cured many persons of their diseases and torments, and of evil spirits, and gave sight
22 to many who were blind; and answered them thus: Go and tell John what you have seen and heard; that the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, glad news is made
23 known to the poor; — and that happy is he who shall not take offence at me.
24 And when the messengers of John were gone, he said to the multitude concerning John, What went you to the Desert to behold? The reeds

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Verses 18 – 35. Compare Matthew xi. 2 – 19.

shaken by the wind? Nay, what went you to 25
see? A man sumptuously apparelled? Lo!
those who wear splendid apparel and fare luxu-
riously dwell in palaces. But what went you 26
to see? A prophet? Yea, I say to you, and
one greater than a prophet. This is he of 27
whom it is written, *Lo! I send my messenger
before thee, to prepare thy way.** For I tell you, 28
that among those born of women there has
been no greater prophet than John the Baptist;
but the humblest in the kingdom of God is
greater than he. And all the common people 29
who heard him, even the tax-gatherers, honored
God, and received the baptism of John; but the 30
Pharisees and the teachers of the Law rejected
what God purposed for them, and were not bap-
tized by him.

With what shall I compare the men of this 31
race? and to what are they like? It has been 32
as with children in the market-place, who call
to others and say, We have piped for you, and
you have not danced; we have sung a dirge to
you, and you have not wept. For John the 33
Baptist came, not eating bread nor drinking

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* Malachi iii. 1.

34 wine; and you say, He has a dæmon. The
Son of Man has come eating and drinking;
and you say, Lo! a glutton and a wine-drinker,
35 a friend of tax-gatherers and sinners. Yet
wisdom is honored by all her children.

36 And one of the Pharisees asked Jesus to eat
with him; and he went into the Pharisee's
37 house and took a place at table. And lo! a
woman of the place who was a sinner, learning
that he was at table in the Pharisee's house,
38 brought an alabaster bottle of precious oil, and
standing behind at his feet, weeping, wet his
feet with her tears, and wiped them with the
hair of her head, and kissed his feet, and anoint-
39 ed them with the oil. But when the Phari-
see who had invited him saw this, he said to
himself, If this man were a prophet, he would
know who and what this woman is who is
40 touching him, — that she is a sinner. And
Jesus said to him, Simon, I have something to
say to you. And he answered, Teacher, say on.
41 And Jesus said, A certain creditor had two
debtors; one owed him five hundred denarii,
42 and the other fifty; and as they were unable
to pay him, he freely remitted the debt of both.

Say, then, which of them will love him most?
Simon answered, He, I suppose, to whom he re- 43
mitted the most. Then Jesus said to him, You
have judged correctly; and turning to the 44
woman, he said to Simon, Do you see this
woman? I entered your house, you gave me no
water for my feet; but she has wet my feet with
her tears, and wiped them with her hair. You 45
gave me no kiss; but she, since I came in, has
not ceased to kiss my feet. My head you did 46
not anoint; but she has anointed my feet with
precious oil. Therefore I say to you, Her many 47
sins have been forgiven; for she has loved much.
But he to whom little is forgiven loves little.
Then he said to her, Your sins have been for- 48
given. And those who were at table with him 49
began to say within themselves, Who is this
who even forgives sins? But he said to the 50
woman, Your faith has saved you; go, and be
in peace.

Afterwards he travelled through the towns 8
and villages, proclaiming the joyful news of the
kingdom of God. And the Twelve were with
him, and certain women whom he had cured of 2
evil spirits and diseases, Mary, called Mary

of Magdala, who had been delivered from seven
3 dæmons, and Joanna, the wife of Chuzas, a steward of Herod, and Susanna, and many others, who provided for his wants from what they possessed.

4 And a great multitude having collected of those who went out to him from the different towns, he spoke this parable.
5 The sower went forth to sow his seed; and as he sowed, some seeds fell by the way-side, and were trodden under foot, and the birds of
6 heaven picked them up. And others fell on rocky ground; and as soon as they sprung up,
7 withered for want of moisture. And others fell among thorns; and the thorns grew up
8 with them and choked them. And others fell on good ground, and grew, and bore a hundred fold. Having thus spoken, he said, Let him who has ears to hear, attend.
9 And his disciples asked him the meaning of
10 this parable. And he said to them, To you it is given to know the new doctrines of the kingdom of God, but to others they are dark say-

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Ch. viii. 4 – 18. Compare Matthew xiii. 1 – 52; Mark iv. 1 – 34.

ings; so that seeing they do not see, and hearing they do not understand.* The parable is 11
this: — The seed is the doctrine of God. Those 12
by the way-side are hearers to whom the Devil comes, and takes away the doctrine from their minds, that they may not believe and be saved. And those on the rock are they who, when they 13
hear the doctrine, receive it with joy, but, as they have no root, their faith lasts but a little while, and in a time of trial they fall away. And the seeds falling among thorns are those 14
who, having listened, go away, and are choked by the cares and wealth and pleasures of the world, so as to yield no produce. And the seeds 15
in the good ground are those hearers who retain the doctrine in an honest and good mind, and persevere in yielding produce.

No one lights a lamp to cover it with a vessel 16
or to put it under a bench, but to set it on its stand, that those who come in may see its light. For nothing is hidden which will not be 17
brought to view, nor is anything secret which will not be made known and manifest.

Verse 16. See Matthew v. 15, and below, xi. 33.

Verse 17. See Matthew x. 26, and below, xii. 2.

* See Isaiah vi. 9, 10.

18 Take heed, then, how you hear. For to him
who has, more will be given; but from him
who has not, will be taken away even what he
seems to have.
19 And his mother and his kinsmen came, and
20 could not get to him for the crowd. And this
was told him by some who said, Your mother
and your kinsmen are standing without, desirous
21 to see you. And he said to them, My mother
and my kinsmen are those who listen to and
obey the teaching of God.

22 On one of those days, he went on board a
boat with his disciples, and said to them, Let
us cross to the other side of the lake. And
23 they put off. But while they were sailing,
he fell asleep. And a violent gust of wind
came down upon the lake, and the boat was
filling with water, and they were in danger.
24 And they came and awoke him, saying, Master!
Master! we are perishing! And he rose and
commanded the wind and the waves, and they

Verses 19–21. Compare Matthew xii. 46–50; Mark iii. 31–35.

Verses 22–39. Compare Matthew viii. 16, 18, 23–34; Mark iv. 35–v. 20.

ceased, and there was a calm. And he said to 25
them, Where is your faith? But they were
full of awe and astonishment, saying to one an-
other, Who then is this, that he commands even
the winds and the waves, and they obey him?

And they sailed to the country of the Gada- 26
renes, which is over against Galilee. And upon 27
his landing, there met him a man of the town,
who had been possessed by dæmons for a long
time, and who wore no clothes, and did not
dwell in any house, but in the tombs. And 28
when he saw Jesus, he uttered a cry, and fell
down before him, and exclaimed with a loud
voice, Why dost thou trouble me, Jesus, Son of
the Most High God? I beseech thee not to
torment me. For he was about to command 29
the foul spirit to go out of the man. It had
possessed him for a long time, and he had been
kept bound with chains and fetters; but he had
broken his chains, and had been driven by the
dæmon into solitary places. And Jesus asked 30
him, What is your name? And he said, Legion.
For many dæmons had entered him. And he 31
entreated him not to send them into the bottom-
less pit. Now there was a numerous herd of 32
swine feeding there on the mountain. And they

besought him to let them go into the swine.
33 And he gave them leave. And the dæmons
left the man, and went into the swine; and the
herd rushed down the steep into the lake, and
34 were drowned. And those who were tending
them, when they saw this, fled; and spread the
35 news in the town and in the country. And the
inhabitants went out to see what had been
done; and coming to Jesus, they found the man
from whom the dæmons had gone out, clothed,
and in his right mind, sitting at the feet of
36 Jesus; and they were afraid. And those who
had seen told them how the dæmoniac had been
37 made well. And the whole multitude of Gada-
renes living in that neighborhood besought
him to leave them; for they were seized with
terror: so he went on board the boat and re-
38 turned. And the man from whom the dæmons
had gone out begged to go with him; but
39 Jesus sent him away, saying, Return home, and
make known what God has done for you. And
he went and published through the whole town
what Jesus had done for him.
40 And the multitude welcomed Jesus on his

Verses 40 – 56. Compare Matthew ix. 1, 18 – 26; Mark v. 21 – 43.

return; for they were all waiting for him. And 41
lo! a man came to him, Jaïrus by name, a
ruler of the synagogue; and, falling at his feet,
besought him to come to his house, for his only 42
daughter, about twelve years old, was dying.
And while Jesus was going, the crowd pressed
upon him. And a woman who had had a flow- 43
ing of blood for twelve years, and had spent her
whole property on physicians, without any one
being able to cure her, came behind and touched 44
the fringe of his garment; and immediately her
flowing of blood was stopped. And Jesus said, 45
Who touched me? And when all denied
having done so, Peter and those with him said,
Master, the crowd is pressing on you all round,
and do you ask, Who touched me? And Jesus 46
said, Some one touched me, for I perceived that
power went out from me. And the woman, 47
seeing that she was discovered, came forward
trembling, and, throwing herself at his feet, told
before all the people why she had touched him,
and how she had immediately been made well.
And Jesus said to her, Be of good courage, 48
daughter! your faith has made you well. Go,
and be in peace.

While he was speaking, there came one from 49

the house of the ruler of the synagogue, who said to him, Your daughter is dead; do not
50 trouble the teacher. But Jesus, when he heard this, said to him, Fear not; only have faith, and
51 all will be well with her. And when he came to the house, he allowed no one to enter but Peter and John and James, and the father and
52 mother of the child. And all were weeping and lamenting her. And he said, Weep not;
53 she is not dead, but sleeping. And they laughed
54 at him, knowing that she was dead. But putting them all out, he took hold of her hand and
55 said to her, Child, arise. And her breath returned, and she rose up immediately; and he directed that something should be given her to
56 eat. And her parents were greatly moved; and he charged them to tell no one what had been done.

9 And Jesus called together the Twelve, and gave them power and authority over all the
2 dæmons, and to cure diseases; and he sent them to proclaim the kingdom of God, and to heal
3 the sick. And he said to them, Take nothing

Ch. ix. 1 – 5. Compare Matthew x. 5 – 15; Mark vi. 7 – 11.

for your journey, not a staff, nor a bag, nor food, nor money, nor two tunics apiece. And whatever house you may enter, stay there till you leave the place. And wherever they may not welcome you, when you leave that town, shake off the dust from your feet, as a testimony against them.

And they went and passed through the villages, publishing the glad news, and performing cures everywhere.

And Herod the tetrarch heard of all that was done by Jesus, and was in perplexity, because some said that John had been raised from the dead; others, that Elijah had appeared; and others, that one of the old Prophets had risen up. But Herod said, John I have beheaded; who, then, is this of whom I hear such things? And he was desirous to see him.

And the Apostles returned and told Jesus all they had done; and taking them with him, he

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Verse 6. Compare Mark vi. 12, 13.

Verses 7–9. Compare Matthew xiv. 1, 2; Mark vi. 14–16.

Verses 10–17. Compare Matthew xiv. 13–21; Mark vi. 30–44; John vi. 1–13.

withdrew to an uninhabited place belonging to
11 a city called Bethsaida. But the multitudes, knowing of it, followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who had need of healing.
12 But when the day began to decline, the Twelve came to him and said, Send the multitude away, that they may go to the villages and farm-houses round about, to find lodging and food; for we are here in an uninhabited place.
13 But he said to them, Do you give them food. And they said to him, We have here no more than five loaves and two fishes; unless we should
14 go and buy food for all these people. They were about five thousand men. But he said to his disciples, Make them lie down in companies
15 of fifty. And they did so; making them all
16 lie down. Then he took the five loaves and the two fishes, and looking up to heaven, blessed God, and broke them, and gave them to his dis-
17 ciples to set before the multitude. And they all ate till they were satisfied; and twelve basketfuls of the fragments that were left were collected.

One day when Jesus had withdrawn from the 18
multitude to pray, and his disciples were with
him, he asked them, Who do the multitudes say
that I am? And they answered, Some say, John 19
the Baptist; others, Elijah; and others, that
one of the old Prophets has risen up. Then he 20
said to them, And who do you say that I am?
And Peter answered, God's Messiah. And he 21
gave them a strict charge to tell this to no one;
saying, that the Son of Man would be rejected 22
by the elders and chief priests and teachers of
the Law, and suffer much from them, and be
put to death; and that he would be restored to
life on the third day.

Then he said to them all, Let him who would 23
be my follower renounce himself, and come after
me, bearing his cross day after day. For he who 24
would save his life will lose it; and he who may
lose his life for my sake will save it. What ad- 25
vantage would it be to a man to gain the whole
world at the cost of his own life? Of him who 26
shall be ashamed of me and of my words will
the Son of Man be ashamed, when he comes in

Verses 18–27. Compare Matthew xvi. 13–28; Mark viii. 27–ix. 1.

his own glory, and his Father's, and that of the
27 holy angels. I tell you in truth, There are
some here present who will not taste of death,
before they see the kingdom of God.

28 About eight days after this discourse, he took
with him Peter and John and James, and went
29 up the mountain to pray. And while he was
praying, his countenance was changed, and his
30 garments became white and sparkling. And
lo! two men were talking with him, who were
31 Moses and Elijah; who appeared in glory, and
spoke of his departure which was about to
32 take place at Jerusalem. But Peter and those
with him had been overcome by sleep; and it
was on awaking that they saw his glory, and the
33 two men with him. And as these were parting
from Jesus, Peter said to him, Master, it is good
for us to be here. Let us make three tents, one
for thee, and one for Moses, and one for Elijah;
34 —not knowing what he said. But while he was
thus speaking, a cloud spread over them; and
the disciples were afraid when they saw those
35 men enter the cloud. And there was a voice

Verses 28–45. Compare Matthew xvii. 1–23; Mark ix. 2–32.

from the cloud, saying, This is my beloved Son;
listen to him. And after the voice, Jesus was 36
alone.

And they kept this secret, telling no one at
that time what they had seen.

The next day, as they came down from the 37
mountain, a great multitude met Jesus. And 38
lo! a man from the multitude cried out, saying,
Teacher, I beseech you to look upon my son;
for he is my only child; and lo! a spirit seizes 39
him, and utters a sudden cry, and convulses him
so that he foams at his mouth, and it departs
from him hardly, leaving him utterly exhausted;
and I besought your disciples to cast it out, and 40
they could not. Then Jesus said, Unbelieving 41
and perverse race! how long shall I be with
you, and bear with you? Bring your son hither.
And while he was coming, the dæmon threw 42
him down, and convulsed him. But Jesus com-
manded the foul spirit, and healed the child,
and delivered him to his father. And all were 43
astonished at this display of the power of God.

But while all were wondering at the works
which Jesus performed, he said to his disciples,
Let these words sink into your ears. The Son 44
of Man is about to be delivered into the hands

45 of men. But they did not know what he meant by those words. The sense was hidden from them so that they did not perceive it, and they were afraid to question him about them.

46 BUT they had a discussion as to who was
47 greatest among them. And Jesus, knowing what they were thinking about, took a child
48 and placed him by him, and said to them, He who gives a kind reception to this child for my sake, gives a kind reception to me; and he who welcomes me, welcomes Him who sent me. The least of you all will be great.

49 Then John said, Master, we saw one casting out dæmons in your name, and we forbade him,
50 because he is not of our company. But Jesus said, Forbid him not, for whoever is not against you is for you.

51 BUT when the time was near for his being received into heaven, he resolved to go to Jerusa-
52 lem. And he sent messengers before him, who went into a village of Samaritans to prepare for

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Verses 46–50. Compare Matthew xviii.; Mark ix. 33–50.

Verse 51. Coincident with Matthew xix. 1; Mark x. 1; John vii. 10.

him. But they did not give him reception, be- 53
cause he was going to Jerusalem. And upon 54
this, his disciples, James and John, said, Master,
shall we call down fire from heaven and destroy
them? But he turned and rebuked them; and 55 56
they went to another village.

And while they were travelling on their way, 57
one said to him, I will follow you wherever you
are going. And Jesus said to him, The foxes 58
have holes, and the birds of heaven have roost-
ing-places; but the Son of Man has not where
to lay his head.

And he said to another, Come with me. And 59
the man answered, Master, let me first go and
bury my father. But Jesus said to him, Let 60
the dead bury their dead; but do you go and
carry news of the kingdom of God.

And another said, I will follow you, Master; 61
but let me first go and take leave of my family.
But Jesus said to him, No one who looks back 62
after having put his hand to the plough is fit
for the kingdom of God.

After this the Master selected seventy others 10

Verses 57 - 60. See Matthew viii. 19 - 22.

also; and sent them two and two before him to every town and place which he was about to
2 enter. And he said to them, The harvest is abundant, but the laborers are few. Beseech, then, the owner of the harvest to send laborers
3 for his harvest. Go forth; lo! I send you as
4 lambs into the midst of wolves. Carry neither purse, nor bag, nor sandals; and salute no one
5 on your way. And whatever house you may enter, first say, Peace be with this household;
6 and if one worthy of peace be there, your wish of peace will rest upon him; but if not, it will
7 return to you. And remain in the same house, eating and drinking what they have; for the laborer deserves his wages. Do not go from
8 house to house. And whatever town you may enter, if they welcome you, eat what is set before
9 you; and heal the sick who are there; and say to the people, The kingdom of God is close
10 upon you. But as for any town you may enter that shall not welcome you, go out into its
11 streets and say, Even the dust of your town, that cleaves to our feet, we wipe off against you; but this know, that the kingdom of God is near.

Ch. x. 2. See Matthew ix. 37, 38.

Verses 3–12. See Matthew x. 5–16.

I tell you, It will at that time be less tolerable 12
for that town than it was for Sodom.

Alas for thee, Chorazin! Alas for thee, 13
Bethsaida! For if in old times the miracles had
been done in Tyre and Sidon which have been
done in you, they would have repented, sitting
in sackcloth and ashes. But when sentence is 14
passed, it will be less tolerable for you than it
was for Tyre and Sidon. And thou, Caperna- 15
um, that hast been raised to heaven, wilt be
brought down to Hades.

He who hearkens to you, hearkens to me; 16
and he who rejects you, rejects me; and he who
rejects me, rejects Him who sent me.

And the seventy returned with joy, saying, 17
Master, even the dæmons are subject to us
through your name. And he said to them, I 18
saw Satan falling from heaven like lightning.
Lo! I give you power to tread on serpents and 19
scorpions, and over all the might of the enemy;
and nothing shall at all injure you. But rejoice 20
not in this, that the spirits are subject to you;
rejoice that your names are written in heaven.

Verses 13 – 15. See Matthew xi. 21 – 23.

Verses 21, 22. Compare Matthew xi. 25 – 27.

21 Then was Jesus full of gladness, and said, I glorify thee, Father, Lord of heaven and earth! that those things which thou hast hidden from the wise and understanding, thou hast revealed to the simple. Yea, Father, such has been thy
22 goodness. I have been instructed in all by my Father; and no one knows the Son but the Father, nor does any one know the Father but the Son, and he to whom it is the will of the Son to reveal him.

23 And he turned to his disciples, and said to them apart, Blessed are the eyes which behold
24 what you behold. For I tell you, that many teachers and kings have wished to see what you behold, and have not seen; and to hear what you hear, and have not heard.

25 And lo! a certain teacher of the Law came to try him, and said, Teacher, what must I do to
26 have eternal life? And Jesus said to him, What is written in the Law? What do you read there?
27 And he answered, *Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and thy whole strength, and thy whole mind; and thy*

Verses 23, 24. See Matthew xiii. 16, 17.

*neighbor as thyself.** And Jesus said to him, 28
You have answered rightly; do this, and you
will be blessed. But he, wishing to justify him- 29
self, said to Jesus, And who is my neighbor?
And Jesus replied, A certain man on his way 30
down from Jerusalem to Jericho fell among rob-
bers, who, after stripping and wounding him,
went off, leaving him half dead. And a certain 31
priest happened to be going down the same road,
who saw him, and passed on. A Levite also, 32
coming to the place, saw him, and passed on.
But a certain Samaritan who was travelling 33
came where he was, and, seeing him, took pity
on him, and went to him, and bound up his 34
wounds, pouring on them oil and wine, and set
him on his own beast, and carried him to an inn,
and took care of him. And the next day he 35
took out two denarii and gave them to the host,
and said to him, Take care of this man; and
any further charge I will pay you on my return.
Which, now, of these three, do you think was 36
neighbor to him who fell among the robbers?
And he answered, He who took pity on him. 37
Then Jesus said to him, Go, and do thou in like
manner.

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* Deuteronomy vi. 5; Leviticus xix. 18.

38 And as they were journeying, he entered a certain village, where a woman, named Martha,
39 received him into her house. And she had a sister, called Mary, who, having seated herself at the feet of Jesus, was listening to his words.
40 But Martha was busily occupied in serving. And as she was standing by, she said, Master, do you not mind that my sister leaves me to
41 serve alone? Tell her to help me. But Jesus answered her, Martha, Martha, you are careful
42 and trouble yourself about many things; but there is one thing which is necessary; and Mary has made the better choice, which she must not be deprived of.

11 And Jesus was praying in a certain place; and when he had done, one of his disciples said to him, Master, teach us to pray, as John taught
2 his disciples. And he said to them, When you pray, say, Father, may thy name be reverenced.
3 May thy kingdom come. Give us each day our
4 needful food. And forgive our sins, for we forgive every one who wrongs us. And bring us not into trial.
5 And he said to them, Suppose one of you

Ch. xi. 2–4. See Matthew vi. 9–13.

should have a friend, and should go to him at midnight and say, Friend, lend me three loaves; for a friend of mine has arrived at my 6
house, and I have nothing to set before him: and he should answer from within, Do not trou- 7
ble me; the door is now shut, and I and my children are in bed; I cannot get up to give them to you. I tell you, that, though he may 8
not get up to give them to him because he is his friend, yet, if the other continue to importune him, he will rouse himself and give him as many as he wants.

And I say to you, Ask, and it will be given 9
you; seek, and you will find; knock, and the door will be opened for you. For every one 10
who asks, receives; and he who seeks, finds; and for him who knocks, the door will be opened. What father is there among you, who, 11
if his son ask for bread, will give him a stone? or, if he ask for a fish, will give him a serpent instead? or, if he ask for an egg, will give him 12
a scorpion? If you then, though evil, give your 13
children what is good, how much more will your Father in heaven give his holy spirit to those who ask him!

Verses 9 – 13. See Matthew vii. 7 – 11.

14 And he was casting out a dæmon which was
dumb. And when it had gone out, the dumb
man spoke; and the multitude were filled with
15 admiration. But some of them said, He casts
out the dæmons by the power of Beelzebub, the
16 prince of the dæmons; and others, to make trial
17 of him, asked of him a sign from heaven. But
he, knowing what was in their minds, said to
them, Every kingdom in which there is a civil
war is laid waste, one house falling in ruins
18 upon another. If, then, Satan be at war with
himself, how can his kingdom escape ruin?
For you say, that I cast out dæmons through
19 Beelzebub. But if I cast out dæmons through
Beelzebub, through whom do your disciples cast
them out? They shall pass sentence on you.
20 But if I cast out dæmons by the finger of God,
then the kingdom of God has commenced among
21 you. When a strong man, armed, guards his
22 house, his possessions are secure; but when one
stronger than he comes upon him and conquers
him, he takes from him the armor in which he
trusted, and divides his spoils.
23 He who is not with me is against me; and

Verses 14–32. Compare Matthew xii. 22–45; Mark iii. 22–30.

he who is not gathering with me is scattering abroad.

When a foul spirit has gone out of a man, 24
it passes through deserts in search of a resting-place; and finding none, it says, I will return to my house, whence I came; and on returning, it 25
finds the house swept and put in order. Then 26
it goes and brings with it seven other spirits worse than itself, and they enter in and dwell there; and the last state of that man is worse than the first.

And while he was thus speaking, a woman 27
called out from the crowd, saying to him, Blessed is the womb that bore you, and the breasts that nursed you. But he said, Blessed rather are 28
they who listen to and obey the teaching of God.

And the multitudes thronging about him, he 29
said, This is a wicked race. It would have a sign; but no sign will be given it except the sign of Jonah. For such a sign as Jonah was 30
to the Ninevites will the Son of Man be to this race.

The queen of the South will stand before 31
the judgment-seat with the men of this race, and will condemn them; for she came from the

ends of the earth to listen to the wisdom of Solomon; and lo! a greater than Solomon is
32 here. Men of Nineveh will stand before the judgment-seat with this race, and will condemn it; for they reformed upon the preaching of Jonah; and lo! a greater than Jonah is here.
33 A lamp is not lighted to be hidden away, or put under the measure, but on its stand, that
34 those who come in may see its light. The lamp of your body is your eye. When your eye is clear, your whole body is enlightened; but when
35 it is disordered, your body is in darkness. Take care, then, that the light within you become not
36 dark. If your whole body be enlightened, having no dark part, it will be as thoroughly enlightened as when a bright lamp shines around you.

37 AND after he had been teaching, a Pharisee asked him to dine with him; and he went in
38 and placed himself at table. But the Pharisee was astonished when he saw that he did not wash his hands before dinner.

Verse 33. See Matthew v. 15; Mark iv. 21; Luke viii. 16.
Verses 34–36. See Matthew vi. 22, 23.

And the Master said to him, Now you Phari- 39
sees make clean your cups and dishes; but you
are full within of rapacity and wickedness.
Fools! did not he who made what is outside 40
make what is within also? But give what they 41
hold as alms, and lo! all will be clean to you.

But woe for you, Pharisees! for you give 42
tithes of mint and rue and every kind of herb,
and neglect justice and the love of God. These
should have been regarded, and the other not
neglected.

Woe for you, Pharisees! for you love the 43
highest seats in the synagogues, and salutations
in the public places.

Woe for you! for you are like hidden graves, 44
which men walk over without knowing where
they are.

Then one of the teachers of the Law said to 45
him, Teacher, in saying these things, you are
reviling even us.

And he said, For you also, teachers of the 46
Law, woe! for you load men with burdens hard
to be borne, though you yourselves will not
touch these burdens with one of your fingers.

Verses 39 – 52. See Matthew xxiii. 4 – 36.

47 Woe for you! for you are preparing the
graves of the teachers from God, and your fathers
48 slew them. You testify your approval of the
deeds of your fathers; for they slew them, and you
49 are preparing their graves. Thus, then, the wis-
dom of God has said, I will send them teachers
and messengers, and some of them they will
50 kill, and some they will drive away, that the
blood of all the teachers from God that has been
shed from the foundation of the world may be
51 required of this generation. Yea, I tell you, from
the blood of Abel to the blood of Zechariah,
who was slain between the altar and the temple,
all shall be required of this generation.

52 Woe for you, teachers of the Law! for you
have taken away the key of knowledge; you
enter not yourselves, and you keep out those
who would enter.

53 And while he was thus speaking against
them, the teachers of the Law and the Phari-
sees began vehemently to press him with ques-
54 tions about many things, endeavoring to ensnare
him, and to draw something from him that might
be matter of accusation.

12 WHILE these things were taking place, and a

vast multitude was gathering about him, so that men trod one upon another, he said to his disciples, Above all things keep yourselves from the leaven of the Pharisees, which is hypocrisy. For everything covered will be laid open, and 2
everything concealed made known. What you 3
have spoken in darkness will be heard in the light, and what you have whispered in closets proclaimed on the house-tops.

But I say to you, my friends, Fear not 4
those who kill the body, and after this can do nothing more; but I will instruct you whom 5
to fear: fear Him who has power, after taking away life, to cast into hell; yea, I say to you, fear Him. Are not five sparrows sold for two 6
ases? yet not one of them has been forgotten by God. Nay, even the hairs of your heads 7
have all been numbered. Fear not, then; you are of more value than many sparrows.

And I say to you, that whoever shall profess 8
himself to be my follower before men, him will the Son of Man acknowledge before the angels of God; but he who shall reject me before men 9
will be rejected before the angels of God. And 10

Ch. xii. 2–9. See Matthew x. 26–33.

Verse 2. See also Mark iv. 22; Luke viii. 17.

though he who speaks against the Son of Man may be forgiven, yet he who utters calumnies against the Spirit of God will not be forgiven.

11 And when they bring you before synagogues and rulers and magistrates, be not anxious as to how you shall defend yourselves, or what you
12 shall say; for the Holy Spirit will teach you in that hour what you ought to say.

13 AND one from among the crowd said to him, Teacher, direct my brother to give me my share
14 of our inheritance. But Jesus said to him, Man, who appointed me a judge or a divider over you?

15 AND he said to them, Take care to keep yourselves from all covetousness; for a man's happiness does not consist in the abundance of his possessions.

16 AND he spoke a parable to them, saying, The ground of a certain rich man yielded abundantly;
17 and he reasoned with himself, saying, What shall I do? for I have not where to store my

Verse 10. See Matthew xii. 31, 32; Mark iii. 28, 29.
Verses 11, 12. See Matthew x. 19, 20; Mark xiii. 11.

produce. And he said, This will I do; I will take down my storehouses, and build larger, and in them will I store all my produce and goods; and I will say to my soul, Soul! thou hast abundance of goods laid up for many years; take thine ease, eat, drink, enjoy thyself. But God said to him, Madman! this very night thy life will be required of thee; and whose will be what thou hast laid up? Thus it is with him who heaps up treasure for himself, and is not rich in the sight of God.

18 19 20 21

And he said to his disciples, So then I say to you, Be not anxious about the food necessary for life, nor the clothing necessary for the body. Life is a greater gift than food, and the body than its clothing. Consider the ravens; they neither sow nor reap, they have no granaries nor storehouses, yet God feeds them. Of how much more value are you than the birds! And who of you, with all his anxiety, can add one cubit to his life? If, then, you cannot do so small a thing, why are you anxious about anything else? Observe how the lilies are flourishing.

22 23 24 25 26 27

Verses 22 – 31. See Matthew vi. 25 – 33.

They toil not, they spin not; but I tell you,
that not even Solomon in all his glory was ar-
28 rayed like one of these. And if God so clothes
the growth of the field, which is to-day, and to-
morrow will be thrown into an oven, how much
29 more will he clothe you, distrustful men! Do
you, therefore, take no trouble about what you
shall have to eat, or what you shall have to
30 drink, and live not in anxiety; for about all
these things the Gentiles are solicitous; and
your Father knows that you have need of them:
31 but be solicitous about the kingdom of God,
and these things will be given you in addition.
32 Fear not, little flock! for it has pleased your
33 Father to give you the kingdom. Sell what you
possess and give it to the poor. Provide your-
selves with purses that will not wear out, a
treasure not to be exhausted, in heaven; where
34 no thief comes and no moths destroy. For
where your treasure is, there will your hearts
be also.

35 LET your loins be girt, and your lamps burn-
36 ing, and be you like men waiting the return of

Verses 33, 34. See Matthew vi. 20, 21.
Verses 35–46. See Matthew xxv. 1; xxiv. 42–51.

their master from a marriage-feast; that, as soon as he comes and knocks, they may open the door for him. Happy will be those servants 37
whom their master, when he comes, shall find watching. I tell you in truth, that he will gird himself, and place them at table, and come and wait on them. Happy will be those servants 38
whom he may find thus prepared, whether he come in the second or the third watch.

But this you know, that, if the master of a 39
house is aware at what hour a thief is coming, he is awake, and suffers not his house to be broken into. Be you, then, always ready; for 40
in an hour when you do not expect him the Son of Man will come.

Then Peter said to him, Master, do you speak 41
this parable to us, or even to all? And the 42
Master said, Happy will be that steward whom his master may place over his household to distribute their food in season, if, being a faith- 43
ful and wise servant, his master when he comes shall find him so doing. I tell you in truth, he 44
will give him the charge of all his substance. But should that servant say within himself, It 45
will be long before my master comes; and begin to beat the men-servants and the maidens, and

46 to eat and drink and be drunken, the master of
that servant will come in a day when he does
not expect him, and in an hour of which he is
not aware, and will cut him asunder, assigning
him his portion with the unbelieving.
47 That servant who knows his master's will, and
does not prepare himself, nor do according to
48 his will, will be beaten with many stripes. But
he who knows it not, though he may do what
deserves stripes, will be beaten with but few;
for from every one to whom much is given, much
will be required; and to whom much is intrust-
ed, on him a larger demand will be made.

49 I CAME to cast fire on the earth; and what
would I, since it has already been kindled?
50 But I have a baptism to be baptized with, and
what a weight is upon me till it be accom-
51 plished! Think you that I have come to give
peace to the earth? No, I tell you, but division.
52 For henceforth five in one family will be di-
vided; three against two, and two against three.
53 A father will be against his son, and a son
against his father; a mother against her daugh-

Verses 51 – 53. See Matthew x. 34 – 36.

ter, and a daughter against her mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

And he also said to the multitudes, When 54
you see the cloud rising from the west, you say at once, There will be rain; and it is so: and 55
when the south wind blows, you say, It will be hot; and it is so. Hypocrites! you can judge 56
correctly of the appearances of the earth and sky; how is it that you do not judge correctly of the present state of things? Why, even from 57
yourselves, do you not decide on what is right?

As you are going with your creditor before a 58
magistrate, do your best while on the way to be released by him, that he may not compel you to go before the judge, and the judge deliver you to the officer, and the officer cast you into prison. I tell you, You will not come out 59
thence, till you have paid the last mite.

About the same time there came to him some 13
who told him of the Galilæans whose blood Pilate mingled with their sacrifices. And Jesus 2

Verses 54–56. See Matthew xvi. 2, 3.

Verses 58, 59. See Matthew v. 25, 26.

said to them, Do you think, because they suffered thus, that those Galilæans were greater
3 sinners than all the other Galilæans? I tell you, No; but unless you reform, you will all in
4 like manner perish. Or do you think that those eighteen, on whom the tower of Siloam fell and killed them, were greater offenders than all the
5 other inhabitants of Jerusalem? I tell you, No; but unless you reform, you will all in like manner perish.

6 AND he delivered this parable. A certain man had a fig-tree planted in his vineyard, and he came seeking fruit from it, and found none.
7 Then he said to the keeper of his vineyard, Lo! I have come for three years seeking fruit from this fig-tree, and have found none; cut it down;
8 why does it cumber the ground? But the keeper answered him, Master, leave it for this year longer, that I may dig about it, and dung
9 it; perhaps it may bear fruit; if not, then cut it down.

10 AND while he was teaching in a synagogue
11 on the Sabbath, lo! there was a woman present who had a spirit which had afflicted her with

disease for eighteen years; and she was bent down, and wholly unable to raise herself. And 12
when Jesus saw her, he called her to him, and said, Woman, you are freed from your disease. And he laid his hands on her, and immediately 13
she stood upright, and gave glory to God.

But the ruler of the synagogue, being angry 14
that Jesus performed a cure on the Sabbath, said to the people, There are six days on which it is proper to work; on those days, then, come to be cured, and not on the Sabbath-day. Then 15
the Master answered him, Hypocrite! does not every one of you on the Sabbath loose his ox or his ass from the stall, and lead him to a watering-place; and should not this woman, a daughter 16
of Abraham, whom Satan has bound, lo! for eighteen years, be loosed from this bond on the Sabbath? And on his speaking thus, all his 17
opposers were ashamed; and all the people rejoiced at all the glorious things he was doing.

And he said, To what is the kingdom of God 18
like; or with what shall I compare it? It is 19
like a mustard seed which a man takes and sows

Verses 18–21. See Matthew xiii. 31–33.
Verses 18, 19. See Mark iv. 30–32.

in his garden; and it grows to be a great tree, so that the birds of heaven rest on its branches.

20 Again he said, To what shall I compare the
21 kingdom of God? It is like leaven, which a woman takes and mixes in three measures of meal, till the whole is leavened.

22 AND he was going through the towns and villages, teaching, on his way to Jerusalem.
23 And one said to him, Master, will but few be
24 saved? And Jesus said to them, Strive to enter through the narrow gate. For many, I say to you, will desire to enter, and will not be
25 able. And you, after the master of the house has risen and shut the door, will stand without and knock, and say, Master! Master! open for us; and he will answer you, I know not whence
26 you are. Then you will say, We have eaten and drunk with thee, and thou hast taught in
27 our streets. And he will answer, I tell you, I know not whence you are; depart from me, all
28 you workers of iniquity. Then will be wailing and gnashing of teeth, when you see Abraham and Isaac and Jacob, and all the Prophets, in the kingdom of God, and are yourselves shut out.

And men will come from the East and the 29
West, and the North and the South, who will
take their places at table in the kingdom of
God. And lo! there are those who are last, 30
who will be first; and those who are first, who
will be last.

The same day, certain Pharisees came to him 31
and said, Go away, and depart hence; for Herod
designs to kill you. And he said to them, Go 32
and tell that fox, Lo! I cast out dæmons and
perform cures to-day and to-morrow, and on the
third day my work will be accomplished. But 33
to-day and to-morrow and the next day I must
go on, for it cannot be that a teacher from God
should perish out of Jerusalem. Jerusalem! 34
Jerusalem! who killest the teachers from God,
and stonest those who are sent to thee, how often
would I have gathered thy children together as
a bird gathers her young under her wings, and
you would not! Lo! your house is deserted. I 35
declare to you, You will not see me till the time
when you may say, Blessed be he who comes in
the name of the Lord!

Verses 34, 35. See Matthew xxiii. 37–39.

14 And he entered the house of a ruler who
was a Pharisee, to eat, on the Sabbath; and
2 those present were watching him. And lo! a
man who had a dropsy presented himself before
3 him. And Jesus said to the teachers of the Law
and the Pharisees, Is it lawful to cure on the
4 Sabbath? And they were silent. And he took
the man and healed him, and dismissed him;
5 and said to them, Is there any one of you,
who, if his son or his ox should fall into a pit
on the Sabbath-day, would not immediately draw
6 him out? And they could make him no answer
to this.

7 And when he observed how those who had
been invited chose out the highest places at table,
8 he spoke a parable to them, saying, When you
are invited by any one to a feast, do not take
the highest place, lest one more deserving of
9 honor than you may have been invited, and he
who invited you both should come and say to
you, Give place to this man; when you with
10 shame will take the lowest place. But when
you are invited, take the lowest place, that,
when he who invited you comes, he may say to
you, Friend, go up higher. So you will be
honored in the presence of the other guests.

For whoever exalts himself will be humbled, 11
and whoever humbles himself will be exalted.

And he said also to him who had invited him, 12
When you make a dinner or a supper, do not
invite your friends, nor your brothers, nor your
relations, nor your rich neighbors; lest they in-
vite you in turn, and you be repaid. But when 13
you make an entertainment, invite the poor, the
maimed, the lame, the blind; and you will be 14
blessed; for they cannot repay you, but you will
be repaid in the resurrection of the righteous.

And on hearing this, one of the guests said 15
to him, Blessed is he who shall feast in the
kingdom of God. And Jesus said to him, A 16
certain man made a great supper, and invited
many; and at the hour of supper he sent his 17
servant to tell those who were invited to come,
for that all things were ready. But with one 18
accord they all began to offer excuses. The first
said to him, I have bought a field, and must go
and see it; I beg that I may be excused. And 19
another said, I have bought five yoke of oxen,
and am going to try them; I beg that I may be
excused. And another said, I have married a 20
wife, and therefore I cannot come. And the 21
servant returned and told his master what they

said; and he, being angry, said to his servant, Go quickly into the streets and lanes of the city, and bring here the poor, the maimed, the
22 lame, and the blind. Afterward his servant told him, Master, what you directed has been
23 done, and still there is room. And his master said to him, Go into the highways and among the inclosures without the city, and constrain whom you find to come in, that my house may be full.
24 Thus I tell you, that none of those men who have been invited will taste of my supper.

25 And a great multitude was travelling along
26 with him; and he turned and said to them, No one who comes to me can be my disciple, unless he hate his father, and mother, and wife, and children, and brothers, and sisters, yea, and his
27 own life also. And whoever does not follow me, bearing his cross, cannot be my disciple.
28 Which of you, should he think of building a tower, would not first sit down and reckon the cost, and see whether he have enough to com-
29 plete it? lest, having laid the foundation and

Verses 26, 27. See Matthew x. 37, 38.

being unable to finish it, all who are looking on
should laugh at him, and say, This man began 30
to build, and was unable to finish. Or what 31
king, before setting out to give battle to another
king, does not sit down first to consider, whether,
with ten thousand men, he is able to meet one
coming against him with twenty thousand? for 32
if not, while the other is still at a distance, he
sends an embassy to sue for peace. No one of 33
you who does not renounce all that he possesses
can be my disciple.

Salt is good; but if salt lose its savor, with 34
what can it be salted? It is not fit even for the 35
dunghill. It is thrown away. Let him who has
ears to hear, attend.

And all the tax-gatherers and sinners were 15
coming to him to hear him. And the Pharisees 2
and the teachers of the Law murmured, saying,
This man welcomes sinners, and eats with them.
And he spoke to them in a figure: — Who of you, 3 4
having a hundred sheep, should he lose one of
them, does not leave the ninety-nine in the
waste, and follow after the lost one till he find

Verses 34, 35. See Matthew v. 13; Mark ix. 50.
Verses 3–7. See Matthew xviii. 12–14.

it; and, having found it, lay it on his shoulders
rejoicing; and returning home, call together
his friends and neighbors, saying to them, Re-
joice with me; for I have found my sheep which
was lost? I tell you, that thus there is joy in
heaven over one sinner who reforms, more than
over ninety-nine righteous men who have no
need of reformation. Or what woman, having
ten pieces of silver, should she lose one of them,
does not light a lamp, and sweep the house, and
search carefully till she find it; and, having
found it, call to her her friends and neighbors,
and say, Rejoice with me; for I have found the
piece of silver I had lost? Thus, I tell you,
the angels of God rejoice over one sinner who
reforms.

He said also, A certain man had two sons;
and the younger of them said to his father,
Father, give me the property that falls to my
share. And he apportioned a livelihood to
them. And not many days after, the younger
son got all together, and went far from home,
and there wasted his property in dissolute living.
But when he had spent all, there was a great
famine in those parts, and he began to suffer
want. And he went for support to a citizen

of that country, who sent him into his fields to
take care of swine. And he longed to fill him- 16
self with the pods that the swine ate; but no
one gave him any. Then he came to his senses 17
and said, How many hired servants of my father
have abundance of food, while I am perishing
here with hunger! I will immediately go to my 18
father, and say to him, Father, I have sinned
against Heaven and against you; I am no longer 19
worthy to be your son; make me as one of your
hired servants. And he set out to go to his 20
father. And while he was yet at a distance, his
father saw him, and was moved with tenderness
toward him, and ran, and fell on his neck, and
kissed him. But his son said to him, Father, I 21
have sinned against Heaven and against you,
and am no longer worthy to be your son. But 22
his father said to his servants, Bring out the
best robe and put it on him, and put a ring on
his finger, and sandals on his feet; and bring 23
the fatted calf and kill it; and let us eat and re-
joice. For this my son was dead, and is alive 24
again; was lost, and is found. And they began
to make merry. But his elder son was in the 25
field; and as he came near the house, on his
return, he heard music and dancing. And call- 26

ing one of the servants, he inquired what it
27 meant. And the servant told him, Your brother
has come; and your father has killed the fatted
calf because he has received him in health.
28 And he was angry, and would not go in. Then
29 his father went out to entreat him; but he said
to his father, Lo! for so many years have I
served you, and have never disobeyed your com-
mands, and you have never given me a kid, that
30 I might feast with my friends; but as soon as
this your son came, who had wasted your prop-
erty with harlots, you have killed for him the
31 fatted calf. Then his father said to him, Son!
you are always with me, and all that I have is
32 yours. But it was right to feast and be joyful;
for this your brother was dead, and is alive
again; was lost, and is found.

16 And Jesus said also to his disciples, A certain
rich man had a steward, who, he was told, was
2 wasting his property. And he sent for him, and
said to him, What is this that I hear of you?
Give me your account as steward; for you must
3 quit your office. Then the steward said to him-
self, What shall I do, now that my master has
determined to take away my stewardship? I

cannot dig; I am ashamed to beg. I am re- 4
solved what to do, that, when I am put out of
my stewardship, I may be made welcome in
other men's houses. So he called to him every 5
one of his master's debtors, and said to the
first, How much do you owe my master? And 6
he said, A hundred measures of oil. Then he
said to him, Take your contract, and sit down
immediately, and write fifty. Then he said to 7
another, And how much do you owe? And he
said, A hundred measures of wheat. Then he
said to him, Take your contract, and write
eighty. And his master gave the dishonest stew- 8
ard credit for having acted with forethought;
for the children of this world conduct them-
selves with more forethought toward the men
of their generation than the children of light.
And I say to you, Do you make yourselves such 9
friends, by riches falsely so called, as, when you
leave this life, may welcome you to the eternal
dwellings.

He who is faithful in a very small charge, 10
will be faithful in a great one; and he who is
dishonest in a very small charge, will be dis-
honest in a great one. If, then, you have not 11
been faithful in the use of false riches, who will

12 intrust you with the true? And if you have
not been faithful in what belongs to another,
who will give you anything for your own?
13 No servant can serve two masters; for he will
hate one, and love the other, or he will attach
himself to one, and neglect the other. You
cannot be servants of God and of Mammon.
14 And the Pharisees, who were lovers of money,
15 heard all this, and scoffed at him. And he said
to them, You make yourselves appear righteous
in the sight of men, but God knows your hearts.
For what is highly exalted among men is an
abomination before God.
16 The Law and the Prophets were till John.
Since then the kingdom of God has been an-
nounced, and every one is forcing into it.
17 But heaven and earth may pass away more
easily than one tittle fall from the Law.
18 Whoever puts away his wife and marries an-
other, commits adultery; and he who marries
a woman who has been separated from her hus-
band, commits adultery.

Verse 13. See Matthew vi. 24.
Verse 16. See Matthew xi. 12, 13.
Verse 17. See Matthew v. 18.
Verse 18. See Matthew v. 31, 32; xix. 9.

There was a certain rich man, who was 19
clothed in purple and fine linen, and feasted
sumptuously every day. And there was a 20
beggar, named Lazarus, who was laid at the
gate of his house, covered with sores, and long- 21
ing to satisfy his hunger with the fragments
which fell from the rich man's table. And even
the dogs came and licked his sores. And the 22
beggar died, and was carried by angels to the
bosom of Abraham. And the rich man died
also, and was buried. And in Hades he lifted 23
up his eyes, being in torment, and saw Abraham
afar off, and Lazarus lying at his bosom. And 24
he called out to him, Father Abraham, have pity
on me, and send Lazarus to dip the end of his
finger in water, and cool my tongue; for I am
tormented in this flame. But Abraham said, 25
Son, remember that thou didst receive what
were thy goods in thy lifetime, as Lazarus did
evils; but now, here, he is comforted, and thou
art tormented. And besides all this, there is 26
placed between us and you a great gulf, so that
those who wish cannot pass over from us to you,
or from you to us. Then he said, I beseech 27
thee, then, father, to send him to my father's
family, for I have five brothers, to bear testi- 28

mony to them, that they too may not come to this
29 place of torment. Abraham said to him, They
have Moses and the Prophets; let them listen
30 to them. But he said, Nay, father Abraham;
but if one should go to them from the dead,
31 they would reform. But Abraham said to him,
If they listen not to Moses and the Prophets,
they will not be persuaded, even though one
rise from the dead.

17 And Jesus said to his disciples, It is impos-
sible that there should not be hindrances to my
reception; but woe for him through whom they
2 exist! It would be better for him to have a
millstone hung round his neck, and be cast
into the sea, than to cause one of the humblest
of these to fall away.
3 Take heed to yourselves. If your brother sin
against you, reprove him; and if he repent, for-
4 give him. And if he sin against you seven
times in a day, and seven times in a day return,
saying, I repent, you shall forgive him.

5 And the Apostles said to the Master, Give us

Ch. xvii. 1–4. See Matthew xviii. 6, 7, 15, 21, 22.

stronger assurance. And the Master said, If 6
you had faith as a grain of mustard seed, you
might say to this sycamine tree, Be uproot-
ed, and planted in the sea; and it would obey
you.

But which of you, should he have for a ser- 7
vant a ploughman or a herdsman, would say to
him immediately on his return from the field,
Come, place yourself at table? Would he not 8
rather say to him, Prepare my supper, gird your-
self, and wait on me while I eat and drink, and
then you shall eat and drink? Would he thank 9
that servant, for doing as he had been directed?
I think not. Thus then do you, when you have 10
done all you have been directed, say, We are
servants who have done no favor; we have done
what we were bound to do.

And being on his way to Jerusalem, as he 11
was travelling along the confines of Samaria and
Galilee, and was about to enter a certain village, 12
ten lepers met him, who stood at a distance, and 13
cried out, saying, Jesus, Master, have pity on
us! And Jesus, observing them, said, Go, show 14
yourselves to the priests. And while they were
on their way, they were made clean. And one 15

of them, perceiving that he was freed from his disease, returned, giving glory to God with a
16 loud voice; and fell on his face at the feet of Jesus, thanking him; and this man was a
17 Samaritan. And Jesus said, Were not the ten
18 made clean? Where are the other nine? Were there none who would return to give glory to
19 God, except this stranger? And he said to him, Rise, go your way. Your faith has saved you.

20 On being asked by the Pharisees, when the kingdom of God was to come, Jesus answered them, The kingdom of God is not coming with
21 any show that may be watched for; nor will men say, Lo! it is here; or, Lo! it is there; for lo! the kingdom of God is within you.

22 And he said to his disciples, A time will come, when you will long to see one of the days of the Son of Man, and will not see it.
23 And men will say to you, Lo! he is here; or, Lo! he is there. Go not forth, nor follow them.
24 For the day of the Son of Man will be like the lightning which flashes over the whole heaven.

Verse 23. See Matthew xxiv. 23, 26; Mark xiii. 21.

Verse 24. See Matthew xxiv. 27.

But he must first suffer much, and be rejected 25
by this race of men. And as it was in the days 26
of Noah, so will it be in the days of the Son of
Man. Men were eating and drinking, marrying 27
and giving in marriage, till the day when Noah
entered the ark, and the deluge came, and de-
stroyed them all. So also as it was in the days 28
of Lot. They were eating and drinking, buying
and selling, planting, and building. But on the 29
day when Lot left Sodom, it rained fire and brim-
stone from heaven, and destroyed them all. So 30
will it be when the Son of Man is made mani-
fest. At that time, let not him who is on his 31
house-top, and whose furniture is in his house,
go down to take it away. Let not him who is
in his field return. Remember Lot's wife. He 32 33
who is careful of his life will lose it, and he who
is careless of his life will save it. I tell you, 34
that in that night there will be two on the same
bed; one will be taken, and the other left: two 35
women will be grinding together; one will be
taken, and the other left. And they said to him, 37

Verses 26, 27. See Matthew xxiv. 37 – 39.

Verse 31. See Matthew xxiv. 17, 18; Mark xiii. 15, 16.

Verse 35. See Matthew xxiv. 41.

Verse 37. See Matthew xxiv. 28.

Where, Master? And he answered them, Where the dead body is, there the eagles will gather together.

18 And he taught his disciples by a parable, that they ought to persevere in prayer, and not be
2 disheartened; saying, In a certain city there was a judge who neither feared God nor regarded
3 man. And there was a widow in that city who persisted in coming to him, saying, Do me jus-
4 tice against him who has wronged me. And he would not for a time; but afterward he said to himself, Though I neither fear God nor regard
5 man, yet, as this widow troubles me, I will do her justice, that she may not persist in harassing me.
6 And the Master said, Hear what the unright-
7 eous judge determined. And will not God execute justice for his chosen, crying to him day and night, though he delay in their cause?
8 I tell you, he will execute justice for them speedily. But when the Son of Man comes, will he find this belief in the land?

9 And he spoke this parable to some who were confident of their own righteousness, and de-

spised others. Two men went up to the temple 10
to pray; the one a Pharisee, and the other a
tax-gatherer. The Pharisee stood and prayed 11
within himself thus: O God! I thank thee
that I am not like the rest of men, who are
robbers, cheats, and adulterers; or even like this
very tax-gatherer. I fast twice a week. I give 12
tithes of all my produce. But the tax-gatherer, 13
standing at a distance, would not even lift his
eyes to heaven, but beat his breast, saying, O
God! be merciful to me, a sinner! I tell you, 14
that this man went down to his house approved
by God rather than the other. For he who ex-
alts himself will be humbled, and he who hum-
bles himself will be exalted.

And they even brought infants to him, for him 15
to touch them; and his disciples, on seeing it,
reproved those who brought them. But Jesus, 16
calling them to him, said, Let the children come
to me, and do not hinder them; for to such be-
longs the kingdom of God. I tell you in truth, 17
He who receives not the kingdom of God as a
child, will not enter it.

Verses 15 – 17. Compare Matthew xix. 13 – 15; Mark x. 13 – 16.

18 And one who was a ruler asked him, Good
teacher, what shall I do to have eternal life?
19 And Jesus said to him, Why do you call me
20 good? None is good except God alone. You
know the commandments, *Do not commit adultery; Do not murder; Do not steal; Do not give false testimony; Honor thy father and thy*
21 *mother.** And he said, All these have I kept
22 from my youth. And Jesus, when he heard
this, said to him, One thing still remains for
you to do. Sell all that you have, and distribute the money to the poor, and you shall have
treasure in heaven; and come, be my follower.
23 But on hearing this, he was very sorrowful;
for he was exceedingly rich.

24 Then Jesus, seeing him very sorrowful, said,
How hardly will those who have wealth enter
25 the kingdom of God! It is easier for a camel
to pass through a needle's eye, than for a rich
26 man to enter the kingdom of God. And those
who heard this said, Who then can be saved?
27 And he said, What is impossible to men, is
possible to God.

Verses 18–30. Compare Matthew xix. 16–xx. 16; Mark x. 17–31.

* Exodus xx. 12–16.

Then Peter said to him, Lo! we have left all 28
to become your followers. And Jesus said to 29
them, There is none who has given up house, or
parents, or brothers, or wife, or children, for the
sake of the kingdom of God, who will not re- 30
ceive many fold more in the time that now is,
and, in the world to come, eternal life.

And taking the Twelve apart, he said to 31
them, Lo! we are going up to Jerusalem, and
all that has been written by the Prophets will
be accomplished in the Son of Man. For he 32
will be delivered into the hands of the Gentiles,
and mocked, and insulted, and spit upon; and 33
having scourged him, they will put him to
death; and on the third day he will return
to life. And they understood this not at all; 34
the meaning of his words was hidden from them,
and they did not comprehend what he said.

And as he was approaching Jericho, a certain 35
blind man was sitting by the way-side, begging.
And hearing the multitude passing along, he in- 36
quired what was doing. And they told him that 37

Verses 31 – 34. Compare Matthew xx. 17 – 19; Mark x. 32 – 34.
Verses 35 – 43. Compare Matthew xx. 29 – 34; Mark x. 46 – 52.

38 Jesus the Nazarene was going by. And he
cried out, saying, Jesus, Son of David, have
39 pity on me! And those who were going before
Jesus endeavored to silence him; but he cried
out the more, Son of David, have pity on me!
40 And Jesus stopped, and directed the man to be
brought to him. And when he came, he asked
41 him, What do you wish me to do for you? And
42 he said, Master, to restore my sight. And
Jesus said to him, Receive your sight; your
43 faith has saved you. And immediately his sight
was restored, and he accompanied him, giving
glory to God; and all the people who saw it
gave praise to God.

19 And Jesus, having entered Jericho, was pass-
2 ing through it. And lo! a man named Zacchæ-
us, who was the chief tax-gatherer and a rich
3 man, was desirous of seeing what sort of a per-
son Jesus was, and could not on account of
4 the crowd; for he was of low stature. And he
ran on before, and climbed up a sycamore-tree,
that he might see him; for Jesus was to pass
5 that way. And when Jesus came to the place,
he looked up and saw him, and said to him,
Zacchæus, make haste and come down; for
6 to-day I must abide in your house. And he

made haste and came down, and received him joyfully. And all those who saw it murmured, 7
saying, He has gone to be the guest of a sinner.
But Zacchæus stood up and said to the Master, 8
Master, lo! the half of my goods I will give to the poor; and if in aught I have wronged any one, I will restore him fourfold. And Jesus said 9
concerning him, To-day has salvation come to this house; for he, too, is a son of Abraham.
The Son of Man came to seek and save the 10
lost.

And while they were listening to this, he went 11
on to speak a parable, because he was near Jerusalem, and they thought that the kingdom of God would immediately appear. He said, A cer- 12
tain man of noble birth went to a distant country to be made king, and then to return. And 13
calling ten of his servants, he gave them each an equal sum of money, and said to them, Employ this till I return. But his countrymen 14
hated him, and sent an embassy after him to say, We would not that this man should reign over us. And on his return, after having received 15
the kingdom, he directed those servants to whom

Verse 10. See Matthew xviii. 11.

Verses 11 – 27. See Matthew xxv. 14 – 30.

he gave money to be called to him, that he might
16 know how they had employed it. And the first
came and said, Master, the money which you
17 gave me is increased tenfold. And he said to
him, Well done, good servant! because you
have been faithful in a very small matter, be
18 governor over ten cities. And the second came
and said, Master, the money which you gave me
19 is increased fivefold. And he said also to this
servant, Be you governor likewise of five cities.
20 And another came and said, Master, here is your
money, which I have kept wrapped in a nap-
21 kin; for I feared you, because you are a harsh
man; you take what you did not lay up, and
22 reap what you did not sow. And his master
said to him, Out of your own mouth will I con-
demn you, bad servant! You knew that I was
a harsh man, taking what I did not lay up, and
23 reaping what I did not sow! And why, then, did
you not give my money to a money-dealer, that,
when I came, I might receive it back with in-
24 terest? And he said to his attendants, Take
the money from this man, and give it to him
25 who has the largest sum. And they said, Master,
26 he has ten times as much already. But he said,
I tell you, that to every one who has, more will

be given; but from him who has not, even what he has will be taken.

But as for those enemies of mine, who would not that I should reign over them, bring them here, and slay them before me. 27

And when he had thus spoken, he went on 28
toward Jerusalem. And when he was near 29
Bethphage and Bethany, on the mountain called the Mount of Olives, he sent two of his disciples, saying, Go to the village opposite, and on enter- 30
ing it you will find a colt tied, on which no man ever sat; loose it, and bring it. And if any one 31
ask you, Why are you loosing it? say, The Master has need of it. And they who were 32
sent went and found all things as he had told them. And as they were loosing the colt, those 33
to whom it belonged said to them, Why are you loosing the colt? And they answered, The 34
Master has need of it. And they brought it to 35
Jesus, and threw their cloaks on it for him to sit on. And as he went along, the people 36
spread their cloaks in the road. And as he 37
approached the city in descending the Mount

Verses 28–44. Compare Matthew xxi. 1–11; Mark xi. 1–11; John xii. 12–19.

of Olives, the whole multitude of disciples, rejoicing, began to praise God with a loud voice
38 for all the miracles they had seen, saying, Blessed be the king who comes in the name of the LORD! Joy in heaven, and glory in the highest heavens!
39 And some of the Pharisees among the crowd said to him, Teacher, reprove your disciples.
40 And he answered them, I tell you, that, were these to be silent, the stones would cry out.
41 And as he beheld the city, on his approach,
42 he wept over it, saying, O that thou knewest, even thou, even at this thy time, what concerns
43 thy peace! but it is hidden from thee. For the days will come, when thine enemies will encamp round thee, and inclose thee, and shut thee up
44 on every side, and level thee to the earth, with thy children within thee; and not one stone in thee will be left on another; because thou hast neglected the season of God's merciful visitation.
45 And he went into the temple, and drove out
46 those who were selling and buying there; saying to them, It is written, *My house is a house*

Verses 45–48. Compare Matthew xxi. 12, 13; Mark xi. 15–18.

*of prayer;** but you have made it a den of robbers.†

And he continued to teach daily in the temple. 47
And the chief priests and the teachers of the Law, and the first men among the people, were seeking to destroy him; but they could find no 48
opportunity to do anything; for the whole people were eagerly crowding about him to listen to him.

And on one of those days, as he was teaching 20
the people in the temple, and proclaiming the glad news, the chief priests and the teachers of the Law, with the elders, came upon him, and 2
said to him, Tell us, by what authority are you acting thus? Or who is he who gave you this authority? And Jesus replied to them, I also 3
will ask you a question, and do you answer me. Whence had John authority to baptize? From 4
Heaven, or from men? And they reasoned thus 5
with themselves: — If we say, From Heaven, he will say, Why then did you not have faith in him? but if we say, From men, the whole 6

Ch. xx. 1–19. Compare Matthew xxi. 23–46; Mark xi. 27–xii. 12.

* Isaiah lvi. 7. † See Jeremiah vii. 11.

people will stone us; for they are persuaded
7 that John was a prophet. So they answered,
8 that they did not know whence it was. And
Jesus said to them, Neither do I tell you by
what authority I act thus.

9 And he spoke this parable to the people. A
man planted a vineyard, and let it out to hus-
10 bandmen; and was absent for many years. And
at the proper season he sent a servant to the
husbandmen, that they might give him of the
produce of the vineyard. But the husbandmen
beat him, and sent him off without anything.
11 And he sent still another servant; and they beat
him also, and treated him shamefully, and sent
12 him off without anything. And he went on to
send a third, and him also they wounded and
13 drove away. Then the owner of the vineyard
said, What shall I do? I will send my beloved
son. It may be that they will respect him.
14 But the husbandmen, when they saw him,
talked together, saying, This is the heir; let
us kill him, that the inheritance may be ours.
15 And they thrust him out of the vineyard, and
killed him.

What, then, will the owner of the vineyard
16 do to them? He will come and destroy those

husbandmen, and give the vineyard to others. Then some of those who heard him said, God forbid. But he, looking upon them, said, What, 17
then, is the meaning of this which is written: *The stone which the builders rejected has become the corner-stone?** He who stumbles against 18
that stone will be sorely bruised; but him on whom it falls, it will crush to pieces.

Then the chief priests and the teachers of 19
the Law wished to lay hands on him, but they feared the people; — for they knew that he had spoken this parable against them.

And they kept watch on him, and suborned 20
certain persons whom they sent, who should pretend to be righteous men, in order that they might lay hold on his words, and deliver him up to the jurisdiction and power of the governor. And these men put this question to 21
him: Master, we know that you speak and teach rightly, and have no respect to the rank of men, but teach the way of God in truth. Is 22
it lawful for us to pay tribute to Cæsar, or not? But he, understanding their malicious artifice, 23

Verses 20 – 26. Compare Matthew xxii. 15 – 22; Mark xii. 12 – 17.

* Psalm cxviii. 22.

said to them, Why do you thus question me?
24 Show me a denarius. Whose image and inscription does it bear? They answered, Cæsar's.
25 And he said to them, Render, then, to Cæsar
26 what is Cæsar's, and to God what is God's. And they could not take hold of his words before the people, but were confounded and silenced by his answer.

27 THEN some of the Sadducees, who deny that there is a resurrection, came to him and ques-
28 tioned him, saying, Teacher, Moses gave us this law: If a man die, leaving a wife, but no child, his brother shall take his wife and raise up a
29 son for him.* Now there were seven brothers; and the first took a wife, and died childless.
30 And the second took her for his wife, and he
31 died childless. And the third took her. And thus all the seven, who died, leaving no child.
32 33 Last of all, the woman died also. In the resurrection, then, whose wife will she be? for all
34 the seven married her. And Jesus answered them, The children of this world marry, and

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Verses 27–40. Compare Matthew xxii. 23–33; Mark xii. 18–27.

* See Deuteronomy xxv. 5, 6.

are given in marriage; but they who are deemed 35
worthy to attain the other world, and the resurrection from the dead, neither marry, nor are given in marriage; nor can they die again; for 36
they are like the angels, and are children of God, being children of the resurrection.

But that the dead are raised, even Moses has 37
given you to understand, where, in telling of the burning bush, he says that the Lord called himself *the God of Abraham, the God of Isaac, and the God of Jacob.** Now God is not the God of 38
the dead, but of the living. For by him all live.
Then some of the teachers of the Law said, 39
Teacher, you have spoken well. And after this, 40
no one undertook to question him.

And he said to them, How is it that men say 41
that the Messiah is the Son of David? when 42
David himself says in the book of Psalms, *The Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool.*† 43
David, then, calls him Lord; and how is he his 44
son?

Verses 41–44. Compare Matthew xxii. 41–46; Mark xii. 35–37.

* Exodus iii. 6. † Psalm cx. 1.

45 AND in the hearing of the whole people he
46 said to his disciples, Beware of the teachers
of the Law, who love to walk about in long
robes, and to receive salutations in the public
places, and to have the highest seats in the
47 synagogues, and the first places at feasts; who
devour the possessions of widows, and for a
show make long prayers. They will receive
more abundant condemnation.

21 AND looking up, he saw some who were rich
2 putting their gifts into the treasury, and with
them he saw a poor widow putting in two mites.
3 And he said, Truly I tell you, this poor widow
4 has put in more than all of them; for they all
have made an offering to God from their abun-
dance; but she, from her penury, has put in all
that she had for her subsistence.

5 AND when some spoke of the temple, of the
beautiful stones with which it was built, and
the gifts with which it was adorned, he said,
6 As for all that you behold, the days are coming

Verses 45–47. Compare Matthew xxiii.; Mark xii. 38–40.
Ch. xxi. 1–4. Compare Mark xii. 41–44.
Verses 5–36. Compare Matthew xxiv.; Mark xiii.

when not one stone will be left standing upon another. And they questioned him, saying, 7
Teacher, when will this be? And what will be the sign that this is about to take place? And 8
he said, Take care that you be not deceived. For many will come in my name, saying, I am He, and the time is at hand. Do not you, therefore, go after them. And when you hear of 9
wars and commotions, be not alarmed; for these must first be; but the end will not immediately follow.

Moreover he said to them, Nation will rise up 10
against nation, and kingdom against kingdom; and there will be great commotions in divers 11
places, and famines, and pestilences, and fearful and great signs from heaven. But before all 12
these things they will lay hands on you and persecute you; they will deliver you over to synagogues, and put you in prison, and bring you before kings and governors for my sake. This will befall you, that you may bear testi- 13
mony before them. Settle it, then, in your 14
minds, not to think beforehand how to defend yourselves; for I will give you words and wis- 15

Verses 12–19. See Matthew x. 17–22.

dom which all your adversaries will not be able to gainsay nor to resist.

16 You will be delivered up by parents and brothers and kinsmen and friends; and some of
17 you they will cause to be put to death. And
18 you will be hated by all men for my sake. Yet
19 not a hair of your heads will be lost. By your constancy secure your lives.

20 But when you shall see Jerusalem surrounded by armies, then know that her desolation is at
21 hand. Then let those who are in Judæa flee to the mountains; and let those who are within the city make their escape, and those who are in the
22 fields not enter it. For those will be days of vengeance, when all that is written will be ful-
23 filled. Woe for such as are with child, and for such as are nursing, in those days! For great distress will be in this land, and wrath upon
24 this people. And they will fall by the edge of the sword, and be carried into captivity among all nations; and Jerusalem will be trodden by the feet of Gentiles, till the times of the Gentiles are ended.

25 And there will be signs in the sun and moon and stars, and on earth distress and perplexity
26 of nations, the sea roaring with its waves; men

expiring through a dreadful expectation of what
is coming upon the world; for the host of
heaven will be shaken. And then will they see 27
the Son of Man coming in a cloud with power
and great glory. When these things begin to 28
take place, raise yourselves, and lift up your
heads, for your deliverance is near.

And he spoke to them by way of comparison. 29
Behold the fig-tree, and all the trees; when you 30
see them shooting forth, you know that summer
is nigh. So, when you see those things coming 31
to pass, know that the kingdom of God is nigh.
I tell you in truth, that they will all take place 32
before this generation passes away. Heaven 33
and earth may pass away, but my words cannot
fail.

But take heed lest your minds be burdened 34
with excess and intemperance and worldly cares,
and that day come upon you unawares. For 35
like a net will it fall upon all the dwellers in
the whole land. Be, therefore, at all times vigi- 36
lant, praying that you may be deemed worthy
to escape all that is coming to pass, and to
stand in the presence of the Son of Man.

DURING the daytime Jesus taught in the tem- 37

ple, but at night he went out to the Mount of
38 Olives, so called. And all the people came to
him in the temple early in the [r]morning to hear
him.

22 And the festival of Unleavened Bread, which
2 is called the Passover, was at hand. And the
chief priests and teachers of the Law were seek-
ing for some way to destroy him; — for they
were afraid of the people.
3 Then Satan entered into Judas, surnamed
4 Iscariot, who was one of the Twelve; and he
went and consulted the chief priests and officers
of the temple about delivering Jesus into their
5 hands. And they were glad, and promised to
6 give him money; and he agreed with them, and
sought a good opportunity of delivering him up
to them without occasioning any tumult.
7 And the day of Unleavened Bread, when the
lamb for the Passover was to be killed, having
8 arrived, Jesus sent Peter and John, saying, Go
and make preparation for us to eat the Passover.

Ch. xxii. 1, 2. Compare Matthew xxvi. 1 – 5; Mark xiv. 1, 2.
Verses 3 – 6. Compare Matthew xxvi. 14 – 16; Mark xiv. 10, 11.
Verses 7 – 38. Compare Matthew xxvi. 17 – 29; Mark xiv. 12 – 25; John xiii.

And they said to him, Where will you that we 9
should make preparation? And he said to them, 10
Lo! as you are entering the city, a man will
meet you carrying a jar of water; follow him to
the house to which he will go, and tell the 11
master of the house, The Teacher says to you,
Where is the guest-chamber in which I may eat
the Passover with my disciples? And he will 12
show you a large upper room, furnished: there
make preparation. And they went and found 13
as he had told them, and made preparation for
the Passover.

And when the hour had come, he placed him- 14
self at table with the twelve Apostles. And he 15
said to them, I have earnestly desired to eat this
Passover with you before I suffer; for I tell you, 16
that I shall not again eat it with you, till all
things are accomplished in the kingdom of God.
And he took a cup, and gave thanks, and said, 17
Take this, and share it among you; for I tell 18
you, I shall not drink of the produce of the
vine, till the kingdom of God has come. And 19
he took a loaf, and gave thanks, and broke it,
and gave it to them, saying, This is my body
which is given for you. Do thus as my memo-
rial. He also took the cup after supper, saying, 20

This cup is the new covenant confirmed by my blood shed for you.

21 But lo! the hand of him who is about to be-
22 tray me is with me on the table. And the Son of Man is going away, as has been appointed; but alas for him by whom he is betrayed!
23 And they began to ask one another who of them it was that was about to do so.

24 And there existed a rivalship among them,
25 as to which of them was the greatest. But he said to them, The kings of the Gentiles are lords over them, and those who have power
26 over them are called Benefactors. But it is not to be so with you. Let the greater among you be as the younger; and he who takes the lead,
27 as he who serves. For which is greater, he who is placed at table, or he who serves? Is not he who is placed at table? But I am among you as one who serves.

28 You have continued with me throughout my
29 trials; and as my Father has ordained a king-dom for me, so I ordain for each of you a king-
30 dom; — that you may eat and drink at my table in my kingdom, and may sit on thrones, ruling the twelve tribes of Israel.

31 And the Master said, Simon, Simon, lo!

Satan has desired to winnow you all like
wheat. But I have prayed for you, that your 32
faith may not forsake you; and do you, when
you return to me, strengthen your brethren.
But Peter said to him, Master, with you I am 33
ready to go to prison and to death. But he said, 34
I tell you, Peter, a cock will not crow to-day,
before you have thrice denied that you know
me.

And he said to them, When I sent you with- 35
out purse, or bag, or sandals, were you in want
of anything? And they said to him, Of nothing.
Then he said to them, But now let him who 36
has a purse take it, and his bag also; and let
him who has not, sell his cloak and buy a sword.
For I tell you that what is written, *And he was* 37
reckoned among malefactors,* must be fulfilled in
me. For indeed my course is at an end.

Then they said, Master, lo! here are two 38
swords. But he replied to them, Enough has
been said.

And he went out, as he was wont, to the 39

Verses 39–53. Compare Matthew xxvi. 30–56; Mark xiv. 26–52; John xviii. 1–11.

* Isaiah liii. 12.

Mount of Olives; and his disciples accom-
40 panied him. And when he had come to the
place, he said to them, Pray that you be not
41 subjected to trial. And he withdrew from them
about a stone's throw, and knelt down and
42 prayed, saying, Father! O that thou wouldst
remove this cup from me! But not my will,
45 but thine, be done. And he rose up from
prayer, and came to the disciples, and found
46 them sleeping through heaviness of heart. And
he said to them, Why are you sleeping? Rise,
and pray that you be not subjected to trial.

47 And while he was yet speaking, lo! a multi-
tude appeared, led by him who was called Judas,
one of the Twelve; and he came up to Jesus to
48 kiss him. But Jesus said to him, Judas, do you
49 betray the Son of Man with a kiss? But those
who were with Jesus, seeing what was about to
happen, said to him, Master, shall we strike
50 with the sword? And one of them struck the
servant of the high-priest, and cut off his right
51 ear. But Jesus said, Suffer me to do this; and
touched his ear and healed him.

52 And Jesus said to the chief priests and officers
of the temple and elders who had come out
against him, You have come with swords and

clubs, as against a robber. While I was with 53
you day after day in the temple, you did not
stretch out your hands against me; but this is
your hour, and the power of darkness prevails.

And they seized him, and carried him away 54
to the house of the high-priest. And Peter fol-
lowed at a distance. And they lighted a fire in 55
the court, and seated themselves together, and
Peter sat with them. And a maid-servant saw 56
him sitting by the light, and, looking earnestly
at him, said, Surely this man was with him.
But he denied it, saying, Woman, I know him 57
not. And shortly after, another person, seeing 58
him, said, You surely are one of them. But
Peter said, Man, I am not. And about an hour 59
after, another confidently affirmed, Certainly this
man was with him; for he is a Galilæan. But 60
Peter said, Man, I know not what you mean.
And immediately, while he was yet speaking, a
cock crew. And the Master turned and looked 61
on Peter; and Peter remembered what the Mas-
ter had said to him, Before a cock crows, you
will deny me thrice. And he went out and 62
wept bitterly.

Verses 54–71. Compare Matthew xxvi. 57–75; Mark xiv. 53–72; John xviii. 12–27.

63 And the men who had Jesus in their keeping
64 mocked him, and beat him; and having blind-
folded him, they struck him on the face, and
questioned him, saying, Tell us, prophet, who
65 struck thee. And many other insulting speech-
es did they make to him.
66 And when it was day, the elders of the people
— chief priests and teachers of the Law — met,
and brought Jesus before their council, and
67 said, If you are the Messiah, tell us. But he
68 said, If I tell you, you will not believe me; and
if I question you in return, you will not answer
69 me nor release me. From this time the Son of
Man will be seated at the right hand of the pow-
70 er of God. Then they all said, You are the Son
of God, then! And he answered them, You
71 speak truly; for I am. And they said, What
need have we of further testimony? for we our-
selves have heard enough from his own mouth.
23 And the whole assembly arose, and carried
2 him before Pilate, and accused him, saying,
We have ascertained that this man is raising
sedition among the people, and forbidding them
to pay tribute to Cæsar, saying that he himself

Ch. xxiii. 1 – 25. Compare Matthew xxvii. 1 – 26; Mark xv. 1 – 15; John xviii. 28 – 40.

is the Messiah, the king. Then Pilate asked 3
him, Are you the king of the Jews? And he
answered, I am.

And Pilate said to the chief priests and the 4
multitude, I do not find that this man has been
guilty of any crime. But they were the more 5
violent, saying, He is exciting commotions
among the people by his teaching, from Gali-
lee through the whole of Judæa, even to this
city. Then Pilate, when he heard the word 6
Galilee, asked if the man was a Galilæan; and 7
being informed that he was of Herod's jurisdic-
tion, he sent him to Herod, who was at this
time in Jerusalem.

And Herod rejoiced greatly at seeing Jesus; 8
for he had wished to see him for a long time,
having heard concerning him, and he hoped to
see some miracle performed by him. And he put 9
many questions to him, but Jesus gave him no
answer. And the chief priests and the teachers 10
of the Law were present, vehemently accusing
him. But Herod with his followers, treating 11
him with contempt and derision, put on him a
white robe, and sent him back to Pilate. And 12
Pilate and Herod were reconciled with each
other that very day; for they had before been
at enmity.

13 Then Pilate, when he had called together the
14 chief priests and the rulers and the people, said
to them, You have brought this man before me
as raising sedition among the people; and lo!
I have examined him before you, and I do not
find him guilty of any of the crimes of which
15 you accuse him. Neither does Herod; for he
has sent him back to us; and lo! it appears
that he has done nothing that deserves death.
16 I will therefore order him to be scourged, and re-
18 lease him. Then the whole multitude cried out
at once, Sentence this man to death, and release
19 for us Barabbas (who, for a riot in the city, at-
tended with murder, had been cast into prison).
20 Then Pilate, wishing to release Jesus, appealed
21 to them again. But they cried out in reply,
22 Crucify him! Crucify him! And he spoke to
them a third time, Why, what crime has this
man committed? I find him guilty of nothing
that deserves death. I will therefore order him
23 to be scourged, and release him. But with vehe-
ment outcries they demanded that he should be
crucified. And their voices and those of the
24 chief priests prevailed; and Pilate decided to
25 grant their demand. And he released him who
for a riot and murder had been cast into prison,

whom they asked for; and yielded Jesus to their will.

And as they were carrying him away, they 26
seized on one Simon, a Cyrenæan, who was coming from the country, and laid the cross on him to carry it after Jesus.

And a great multitude of the people followed 27
him, and of women who lamented and bewailed him. But Jesus turned to them, and said, 28
Daughters of Jerusalem! weep not for me, but weep for yourselves and your children. For lo! 29
there are days coming when it will be said, Blessed are the barren, — the wombs that never bore, and the breasts that never gave suck. Then will they say to the mountains, Fall on 30
us; and to the hills, Cover us.* For if they 31
do thus while the tree is green, what will befall it when it is dry?

And two others, who were malefactors, were 32
carried with him to be executed.

And when they had come to the place called 33
the Skull, they there crucified him with the two malefactors, one on his right hand and the other on his left.

Verses 26–49. Compare Matthew xxvii. 27–56; Mark xv. 16–41; John xix. 1–30.

* See Hosea x. 8.

34 And Jesus said, Father, forgive them; for they know not what they are doing.

And they divided his clothes among them, casting lots.

35 And the people stood looking on; and the rulers scoffed at him, saying, He saved others; let him save himself, if he is the Messiah, the
36 chosen of God. And the soldiers, too, mocked
37 him, coming and offering him vinegar, and saying, If thou art the king of the Jews, save thy-
38 self. There was also an inscription over him, in Greek, Latin, and Hebrew letters: *This is the King of the Jews.*

39 And one of the malefactors who were crucified reviled him, saying, If you are the Messiah,
40 save yourself and us. But the other rebuked him, saying, Do you not fear God? You are
41 suffering under the same sentence. And we, indeed, justly; for we are receiving what our deeds deserved. But he has committed no
42 offence. And he said to Jesus, Remember me
43 when you come to reign. And Jesus said to him, I tell you in truth, To-day you shall be with me in Paradise.

44 But from about the sixth hour, there was darkness over the whole country till the ninth.

And the sun was darkened, and the veil of the 45
sanctuary was rent asunder.

And Jesus cried out with a loud voice, Father, 46
to thy hands do I commit my spirit.* And
having said this, he expired.

And when the centurion saw what had taken 47
place, he gave glory to God, saying, Truly, this
was a righteous man. And all those who had 48
flocked together in crowds to the sight, behold-
ing what had happened, returned, beating their
breasts. And all those who had been connected 49
with him, and women who had accompanied
him from Galilee, stood at a distance looking on.

And lo! a man named Joseph, of Arimathæa, 50
a city of the Jews, — a member of the Sanhedrim,
a good and just man, who had not consented to 51
their purpose and act, and who was even ex-
pecting the kingdom of God, — this man went 52
to Pilate, and asked for the body of Jesus. And 53
he took it down, and wrapped it in linen, and
laid it in a tomb hewn out of the rock, where
no one had yet lain. And it was the day 54

Verses 50 – 56. Compare Matthew xxvii. 57 – 61; Mark xv. 42 – 47; John xix. 38 – 42.

* See Psalm xxxi. 5.

of Preparation; and the Sabbath was dawning.

55 And the women who had accompanied him
from Galilee, following after, saw the tomb, and
56 how his body was laid in it. And they returned, and prepared perfumes and ointments;
and, having rested during the Sabbath according
24 to the commandment, they on the first day of
the week, at the earliest dawn, went to the
tomb, carrying the perfumes which they had
2 prepared. And they found the stone rolled
3 away from the tomb; and on entering, they
4 did not find the body of the Lord Jesus. And
while they were in perplexity on this account,
lo! two men were with them in glittering
5 apparel; and they were terrified, and bowed
their faces to the earth; but the men said to
them, Why are you seeking the living among
6 the dead? He is not here, but has risen. Re-
7 member what he told you in Galilee, that the
Son of Man must be delivered into the hands
of sinners, and be crucified, and rise again on
the third day.

8 And they remembered his words; and, return-
9

Ch. xxiv. 1 – 11. Compare Matthew xxviii. 1 – 8; Mark xvi. 1 – 8; John xx. 1, 2.

ing from the tomb, told all this to the eleven,
and to all the others. They who told the Apos- 10
tles were Mary of Magdala, and Joanna, and
Mary the mother of James, and the other women
who were with them. And their words appeared 11
to the Apostles like an idle tale; and they did
not believe them. But Peter rose and ran to the 12
tomb; and stooping down, he saw nothing but
the grave-clothes lying there, and returned
home, wondering at what had taken place.

And lo! two of them were going, the same 13
day, to a village about sixty furlongs from Jeru-
salem, called Emmaus. And they were convers- 14
ing together about all which had happened.
And while they were conversing and discussing, 15
Jesus himself overtook them, and went on with
them. But their eyes were restrained from 16
knowing him. And he said to them, What is 17
this discourse which you are holding together,
as you walk, with such sad countenances? And 18
one of them, whose name was Cleopas, answered
him, Are you alone such a stranger in Jeru-
salem as not to know the things which have

Verse 12. Compare John xx. 3 – 10.

19 happened there within these few days? And
he said to them, What things? And they said
to him, Those relating to Jesus the Nazarene,
who was a teacher powerful in act and word
20 before God and all the people; how our chief
priests and rulers caused him to be sentenced
21 to death, and crucified him; but we were
hoping that it was he who was to be the de-
liverer of Israel. Nay, besides, it is now the
22 third day since all these things took place. But
furthermore, some women of our number have
greatly amazed us; for, going early in the morn-
23 ing to the tomb, they did not find his body, but
came, telling that they had seen a vision of an-
24 gels, who said that he was living. And some
of those with us went to the tomb, and found
it to be as the women had said; but him they
did not see.

25 And Jesus said to them, How dull of appre-
hension are ye, and slow to give credit to all
26 that the Prophets have spoken! Was it not
necessary that the Messiah through these suffer-
27 ings should enter on his glory? And beginning
with Moses, he explained to them what in his
writings, and in those of all the Prophets, had
relation to himself.

And when they came near the village to which they were going, he made a show of going farther. But they pressed him, saying, Remain with us, for it is towards evening; the day has declined. So he entered the village to stop with them.

And while he was at table with them, he took the bread, and blessed God, and broke it, and gave it to them. And their eyes were opened, and they knew him; and he disappeared from them.

And they said to each other, Did not our hearts burn within us, as he was talking to us on the road, and explaining to us the Scriptures? And immediately they returned to Jerusalem, and found assembled the eleven and those with them, who told them that the Master had truly risen, and had appeared to Simon. And they related what had happened on the road, and how he had become known to them while breaking bread.

And while they were thus talking, he stood in the midst of them, and said to them, Peace be with you! But they were so startled and

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Verses 36 – 43. Compare John xx. 19 – 23.

38 terrified, as to think that they saw a spirit. And
he said to them, Why are you troubled, and
39 why do doubts arise in your minds? See my
hands and my feet, that it is I myself; touch
me and see; for a spirit has not flesh and bones,
40 as you see me to have. And saying this, he
41 showed them his hands and his feet. And while
they were still in doubt through joy and won-
der, he said to them, Have you anything here
42 to eat? And they gave him a piece of broiled
43 fish, and a piece of honey-comb, which he took,
and ate before them.

44 And he said to them, This is what I told you
while I was yet with you, that it was necessary
that whatever is written in the Law of Moses
and the Prophets and the Psalms concerning
45 me, should be accomplished. Then he opened
46 their minds to understand the Scriptures, and
said to them, Thus it is written, and thus it
was necessary that the Messiah should suffer,
47 and rise from the dead on the third day; and
that reformation and remission of sins should
in his name be proclaimed to all the nations,
48 beginning at Jerusalem. And you are the wit-
nesses of these things.

And lo! I will send you what my Father has promised. But do you make your abode in the city, till you are endued with power from on high.

49

And he led them out as far as Bethany; and he raised his hands and blessed them. And while he was blessing them, he parted from them, and was carried up to heaven. And they, worshipping him, returned to Jerusalem with great joy. And they were continually in the temple, praising and blessing God.

50 51 52 53

Verses 50 – 53. Compare Acts i. 9 – 12.

THE

GOSPEL OF JOHN.

THE

GOSPEL OF JOHN.

1 In the beginning was the Logos, and the
Logos was with God, and the Logos was God.
2 3 He was in the beginning with God. All things
were made by him, and without him nothing
4 was made which was made. In him was the
source of blessedness; and the source of blessed-
5 ness was the light for man. And the light
is shining in darkness; though the darkness
was not penetrated by it.

6 There was a man sent from God, whose name
7 was John. This man came as a witness, to bear
testimony concerning the light, that all might
8 believe through him. He was not the light,
but he came to bear testimony concerning the
9 light. The true light, which shines on every
10 man, was coming into the world. He was in
the world, and by him the world was made, and

the world acknowledged him not. He came 11
to his peculiar possession, and his peculiar
people received him not. But to as many as 12
received him he gave a title to be children of
God, — to those who had faith in him, they 13
being born not of any peculiar race, nor through
the will of the flesh, nor through the will of
man, but being children of God.

And the Logos became a man, and dwelt 14
among us, full of favor and truth; and we be-
held his glory, such as an only son receives
from a father. John bore testimony concerning 15
him, and proclaimed, This is he of whom I said,
He who was to come after me has gone before
me, for he was my superior. — Of his inexhaus- 16
tible store we all have received, even favor upon
favor. For the Law was given by Moses, the 17
Favor and the Truth came by Jesus Christ. No 18
man has ever seen God; the only Son, who is
on the bosom of the Father, he has made him
known.

And this is what John testified, when the 19
Jews sent priests and Levites from Jerusalem to

Verses 19 – 34. See Matthew iii. 1 – 17; Mark i. 1 – 11; Luke iii. 1 – 22.

20 ask him, Who are you? And he spoke openly,
and did not refuse to answer; he spoke openly,
21 saying, I am not the Messiah. And they asked
him, Who then are you? Are you Elijah?
And he said, I am not. Are you the prophet?
22 And he answered, No. Then they said to him,
Who are you? — that we may give an answer
to those who sent us. What do you affirm of
23 yourself? He answered, I am *a voice crying in
the desert, Prepare the way of the* Lord;* as the
24 prophet Isaiah said. And those who were sent
25 were Pharisees; and they asked him, Why then
do you baptize, if you are not the Messiah, nor
26 Elijah, nor the prophet? John answered them,
I baptize in water; but there is one among
27 you whom you know not, he who is coming
after me, — one whose sandals I am not worthy to unbind.

28 This took place at Bethany, on the other side of the Jordan, where John was baptizing.

29 The next day, John saw Jesus coming to him,
and said, Behold, the lamb of God! he who is
30 taking away the sins of the world! This is he
of whom I said, After me comes a man who
has gone before me, for he was my superior.

* Isaiah xl. 3.

And I knew him not; but I came baptizing in 31
water to prepare for his manifestation to Israel.

And John bore this testimony: — I beheld 32
the Spirit descending as a dove from heaven and
resting on him. And I knew him not; but he 33
who sent me to baptize in water said to me, He
on whom thou shalt see the Spirit descending
and resting, is he who will baptize in the Holy
Spirit. And I have seen it; and have borne 34
testimony that this man is the Son of God.

The next day, John was there again with two 35
of his disciples. And looking at Jesus as he 36
was walking, he said, Behold, the lamb of God!
And the two disciples heard what he said, and 37
followed Jesus. And Jesus, turning about and 38
seeing them following him, said to them, What
do you desire? And they said to him, Rabbi
(which means *teacher*), where do you dwell?
He said to them, Come and see. So they went 39
and saw where he dwelt, and remained with him
that day. It was about the tenth hour.

One of the two who heard what John said, 40
and followed Jesus, was Andrew, Simon Peter's
brother. He first met his brother Simon, and 41
said to him, We have found the Messiah (that

42 is, *the Anointed*); and brought him to Jesus,
who, looking upon him, said, You are Simon,
the son of Jonah; you shall be called Cephas
(which answers to *Peter*, meaning *a rock*).
43 The next day, Jesus determined to depart for
Galilee; and he met Philip, and said to him,
44 Follow me. Philip was of Bethsaida, the town
45 of Andrew and Peter. Philip met Nathanael,
and said to him, We have found him of whom
Moses wrote in the Law, and the Prophets,
46 Jesus of Nazareth, the son of Joseph. And
Nathanael said to him, Can anything good be
from Nazareth? Philip answered him, Come
47 and see. Jesus saw Nathanael coming to him,
and said of him, Behold, a true Israelite, in
48 whom there is no deceit! Nathanael said to
him, How do you know me? Jesus answered
him, Before Philip called to you, when you
49 were under the fig-tree, I saw you. Nathanael
replied, Rabbi, you are the Son of God, you are
50 the king of Israel. Jesus answered him, Do
you believe because I said to you, I saw you
under the fig-tree? You will see greater things
51 than this. And he said to him, Truly, truly I
tell you, that from this time forth ye will see
heaven opened, and the angels of God ascend-
ing and descending to the Son of Man.

And on the third day, there was a marriage- 2
feast at Cana in Galilee; and the mother of
Jesus was there, and Jesus and his disciples 2
were invited to the feast. And the wine having 3
failed, the mother of Jesus said to him, They
have no wine. Jesus said to her, Woman, why 4
do you trouble me? My hour has not yet come.
His mother said to the servants, Whatever he 5
may tell you, do. And there were six stone 6
jars standing there, to be used for the Jewish
purifications, each holding two or three baths.
Jesus said to the servants, Fill the jars with 7
water. And they filled them to the brim. Then 8
he said to them, Take out some now, and carry
it to the master of the feast. And they did so.
But when the master of the feast tasted the 9
water which had been made wine, not knowing
whence it was, (but the servants who had drawn
the water knew,) he called to the bridegroom,
and said to him, Men commonly produce their 10
good wine first, and, when the guests have drunk
freely, then that which is poorer; but you have
kept your good wine till now.

Thus Jesus performed his first miracle at 11
Cana in Galilee, and manifested his glory; and
his disciples put faith in him.

12 After this, he and his mother and his kinsmen and his disciples went down to Capernaum, but continued there not many days.

13 And the Passover of the Jews was nigh, and
14 Jesus went up to Jerusalem. And he found the sellers of cattle and sheep and doves, and the
15 money-changers, sitting in the temple. And making a scourge of cords, he drove them all out of the temple, with the sheep and cattle, and scattered the money of the exchangers,
16 overturning their tables; and said to those who sold doves, Take these things hence; make not
17 my Father's house a house of traffic. And his disciples remembered that it had been written, *Zeal for thy house is consuming me.**
18 Then the Jews said to him, What sign do you show us, that you have authority to do
19 thus? Jesus answered them, Destroy this tem-
20 ple, and in three days I will raise it up. Then the Jews said, Forty-six years has this temple been in building, and will you raise it up in
21 three days? But he spoke concerning the tem-
22 ple of his body. When, therefore, he was raised

* Psalm lxix. 9.

from the dead, his disciples remembered that he had said this, and put faith in the Scripture, and in the words which Jesus had spoken.

And while Jesus was in Jerusalem at this 23
festival of the Passover, many believed in him from seeing his miracles. But he did not trust 24
himself to them, for he knew them all, and had 25
no need that any one should tell him what men are, for he knew what was in man.

And there was one of the Pharisees, a ruler 3
of the Jews, Nicodemus by name, who came to 2
him by night, and said to him, Rabbi, we know that you have come as a teacher from God; for no one could do the miracles which you do, unless God were with him. Jesus answered 3
him, Truly, truly I tell thee, Unless one be born again, he cannot see the kingdom of God. Nicodemus said to him, How can a man be born 4
when he is old? Can he enter his mother's womb again, and be born? Jesus answered, 5
Truly, truly I tell thee, Unless one be born of water and of the Spirit, he cannot enter the kingdom of God. What is born of the flesh 6
is flesh, and what is born of the Spirit is spirit.

7 Do not marvel at my telling thee, You must be
8 born again. The wind blows where it will,
and you hear its sound, but know not whence
it comes, or whither it is going; so is every one
born, who is born of the Spirit.
9 Nicodemus asked him, How can this be?
10 Jesus answered him, Thou art the teacher of
Israel, and dost thou not understand this?
11 Truly, truly I tell thee, We speak what we
know, and testify to what we have seen; and
you do not receive our testimony.
12 If I tell you earthly things and you believe
not, how will you believe should I tell you
13 heavenly things? And no one has ascended to
heaven, except him who has descended from
14 heaven, the Son of Man, who is in heaven. And
as Moses raised on high the serpent in the
desert, so must the Son of Man be raised on
15 high, that whoever has faith in him may not
perish, but have eternal life.

16 For God so loved the world as to give his
only Son, that whoever has faith in him may not
17 perish, but have eternal life. For God did not
send his Son into the world to condemn the
world, but that through him the world may be

saved. He who has faith in him is not con- 18
demned; but he who has not faith is already
under condemnation, for not having faith in the
only Son of God. And the ground of condemna- 19
tion is this, that, the light having come into the
world, men preferred the darkness to the light;
for their deeds were evil, and whoever does evil 20
hates the light, and comes not to the light, lest
his deeds should be exposed; but he who obeys 21
the Truth comes to the light by which it is made
manifest that his deeds are done in union with
God.

After this, Jesus went with his disciples into 22
the country of Judæa, and there remained with
them, baptizing. And John also was baptizing 23
at Ænon, near Salim, for there was an abun-
dance of water there; and many came to him
and were baptized. For John was not yet put 24
in prison.

Upon this, a dispute arose between the dis- 25
ciples of John and a Jew, about purification.
And John's disciples went to him, and said, 26
Rabbi, he who was with you on the other side
of the Jordan, to whom you bore testimony, lo!
he is baptizing, and all men are going to him.

27 John answered, A man can assume nothing
28 but what is given him from Heaven. You
yourselves know that I said, I am not the
Messiah, but one sent to precede that man.
29 He who has the bride is the bridegroom. But
the friend of the bridegroom, who stands by
and hears him, rejoices at the bridegroom's
30 voice. This, then, my joy is accomplished. He
must increase, but I must decrease.
31 He who comes from on high is above all. An
earthly teacher is of the earth, and speaks earthly
things. He who comes from heaven is above
32 all, and what he has seen and heard, that he
testifies; and no one is receiving his testimony.
33 In receiving his testimony, a man attests his be-
34 lief that God is true. He whom God has sent
speaks the words of God. He gives not the
35 spirit by measure. The Father loves the Son,
and has committed all things into his hands.
36 He who has faith in the Son has eternal life;
he who disobeys the Son will not see life, but
the anger of God abides on him.

4 When, therefore, Jesus knew that the Phari-
sees had heard that he made and baptized more
2 disciples than John, (though Jesus himself did

not baptize, but his disciples,) he left Judæa, 3
and went again to Galilee.

And his way was through Samaria. He came, 4 5
therefore, to a city of Samaria, called Sychar,
near the field which Jacob gave to his son
Joseph, where was Jacob's well. Jesus was 6
wearied with his journey, and sat down by the
well. It was about noon. A Samaritan woman 7
came to draw water. Jesus said to her, Give
me to drink. For his disciples had left him to 8
go into the city to buy food. Then the Samari- 9
tan woman said to him, How is it that you, who
are a Jew, ask drink of me, who am a Samaritan
woman? (For the Jews do not hold intercourse
with the Samaritans.) Jesus answered her, 10
Had you known what God is granting you,
and who he is who said to you, Give me to
drink, you would have asked him, and he would
have given you living water. The woman said 11
to him, Sir, you have nothing to draw with, and
the well is deep. Whence then have you this
living water? Are you greater than our father 12
Jacob, who gave us this well, and drank of it
himself, and his sons, and his cattle? Jesus 13
answered her, Whoever drinks of this water
will thirst again; but he who drinks of the 14

water which I will give him will never thirst;
but the water I will give him will be in him
a spring of water gushing up as a fountain of
15 eternal life. The woman said to him, Sir, give
me this water, that I may not thirst, nor come
16 here to draw. Jesus said to her, Go, call your
17 husband, and come here. The woman answered,
I have no husband. Jesus said to her, You are
18 right in saying, I have no husband; for, though
you have had five husbands, he whom you now
have is not your husband. In this you have
19 spoken truly. The woman said to him, Sir,
20 I perceive you are a prophet. Our fathers
worshipped on this mountain, and you Jews
say, that in Jerusalem is the place where men
21 ought to worship. Jesus said to her, Woman,
believe me, the hour is coming when ye shall
worship the Father neither on this mountain,
22 nor at Jerusalem. Ye worship whom ye know
not. We worship whom we know. For the
23 Deliverer is from the Jews. But the hour is
coming, and now is, when the true worshippers
will worship the Father in spirit and truth.
For indeed the Father is seeking such worship-
24 pers. God is a spirit, and they who worship
25 him must worship him in spirit and truth. The

woman said to him, I know that the Messiah (that is, *the Christ*) is coming. When he comes, he will tell us all things. Jesus sai to her, I 26
who speak to you am he.

And upon this his disciples came, and won- 27
dered that he was talking with a woman. But no one said, What are you seeking? or, Why are you talking with her?

Then the woman left her water-vessel and 28
went into the city, and said to the men, Come, 29
see a man who has told me all that I ever did. Is not he the Messiah? And they came from 30
the city to see him.

In the mean time his disciples asked him to 31
eat. But he said to them, I have food to eat 32
which you know not of. Then the disciples 33
said to one another, Has any one brought him anything to eat? Jesus said to them, My food 34
is to do the will of Him who sent me, and to finish his work. Say you not, After four months 35
the harvest will come? Lo! I say to you, Lift up your eyes, and behold the fields; for they are white already for the harvest. And he who 36
reaps receives wages, and is gathering in grain for eternal life, that both the sower and the reaper may rejoice together. In this is that 37

38 saying true, One sows, and another reaps. I
send you to reap where you have not labored.
Others have labored, and you have come in
their place.
39 And many of the Samaritans of that city be-
lieved in him on account of the testimony of the
woman, that he told her all things which she
40 ever did. So when the Samaritans came to him,
they asked him to remain with them. And he
41 remained there two days. And many more be-
42 lieved through his own teaching; and said to
the woman, We believe now not through what
you said; for we ourselves have heard him,
and know that this is truly the Saviour of the
world.

43 And after two days he left the place, and
44 went to Galilee. For Jesus himself testified,
that a prophet has no honor in his own country.
45 And when he came to Galilee, the Galilæans
welcomed him, having seen all that he did at
Jerusalem during the festival; for they also
went to the festival.
46 And he came again to Cana in Galilee, where
he made the water wine. And there was a cer-
tain officer of the court whose son was sick

at Capernaum. He, hearing that Jesus had 47
come from Judæa into Galilee, came to him,
and asked him to go down and heal his son,
who was at the point of death. Then Jesus 48
said to him, Cannot ye believe without seeing
signs and wonders? And the king's officer said 49
to him, Master, come down before my child die.
Jesus said to him, Go, your son is well. And 50
the man believed what Jesus told him, and set
out on his return. And while he was on the 51
way, his servants met him, and told him that his
son was well. Then he inquired of them the 52
hour when he became well. And they said to
him, Yesterday, at the seventh hour, his fever
left him. Then the father knew that that was 53
the hour when Jesus said to him, Your son is
well. And he and all his household became be-
lievers.

This, then, was the second miracle which 54
Jesus performed in Galilee, upon coming from
Judæa.

After this, there was a festival of the Jews; 5
and Jesus went up to Jerusalem. Now there is at 2
Jerusalem, near the Sheep Gate, a bath, called in
Hebrew Bethesda, with five porches. In these 3

lay a great number of diseased persons; blind,
5 lame, withered. And a certain man was there
who had been diseased for thirty-eight years.
6 Him Jesus saw lying there, and, knowing that
he had been for a long time ill, said to him, Do
7 you wish to become well? The diseased man
answered him, Sir, I have no one to put me into
the bath when the water is troubled; but, while
8 I am going, another gets down before me. Jesus
said to him, Rise, take up your bed, and walk.
9 And immediately the man was made well, and
took up his bed, and walked.

10 And this was on the Sabbath. The Jews,
therefore, said to him who had been cured, It is
the Sabbath; it is not lawful for you to be
11 carrying your bed. He answered them, He who
made me well said to me, Take up your bed,
12 and walk. Then they asked him, What man
was it who said to you, Take up your bed, and
13 walk? But he who had been made well did not
know who it was; for there was a crowd in the
14 place, and Jesus had withdrawn himself. After-
wards Jesus found him in the temple, and said
to him, Lo! you have been made well. Sin no
15 more, lest something worse befall you. The
man went and told the Jews that it was Jesus

who had made him well. And upon this the 16
Jews came in pursuit of Jesus, because he had
done thus on the Sabbath.

But Jesus said to them, As my Father is con- 17
tinually working, so I also work. — Then, for 18
this, the Jews were more bent on killing him,
because he had not only broken the Sabbath,
but also had spoken of God as particularly his
Father, putting himself on an equality with God.
Then Jesus said to them, Truly, truly I tell you, 19
The Son does nothing of himself, but only what
he sees his Father doing. But what his Father
does, the Son also does in like manner. For 20
the Father loves the Son, and directs him in all
that he does, and will direct him in greater
works than these, to your astonishment. For as 21
the Father raises the dead and gives them life,
so also the Son gives life to whom he will.
Nor does the Father condemn any one, but has 22
committed all condemnation to the Son; that all 23
may honor the Son as they honor the Father. He
who honors not the Son, honors not the Father
who sent him. Truly, truly I tell you, He who 24
hears my words and puts his trust in Him who
sent me, has eternal life, and shall not come
under condemnation, but has passed from death

25 to life. Truly, truly I tell you, that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who 26 hear it shall live. For as the Father is the fountain of life, so has he given to the Son to 27 be the fountain of life; and he has intrusted him with authority to pass condemnation also. 28 Because he is a son of man, marvel not at this; for the hour is coming, when all who are in 29 their tombs shall hear his voice, and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

30 I can do nothing of myself. I condemn as I am directed, and my condemnation is just; for I regard not my own will, but the will of Him who sent me.

31 If I bear testimony to myself, my testimony 32 is not true! — There is another who is my witness; and I know that his testimony concern- 33 ing me is true. You sent to John, and he bore 34 testimony to the Truth. Though I admit not testimony from man, yet I say this that you may 35 be saved. He was the burning and shining lamp; and you were willing for a short season 36 to rejoice in his light. But I have higher testi-

mony than that of John; for the works which
the Father has commissioned me to perform,
the very works which I am doing, bear testi-
mony that the Father has sent me; and thus 37
the Father who sent me has himself borne testi-
mony concerning me. You have never listened
to his voice, nor seen his form, nor have you his 38
word abiding in you; for you give not credit to
him whom he has sent. You search the Scrip- 39
tures; for you think that in them you have
eternal life; and they are my witnesses; and 40
you are not willing to come to me to have life.
I desire not to receive honor from men; but I 41 42
know you, that you have not the love of God in
you. I have come in the name of my Father, 43
and you receive me not. Should another come
in his own name, him you will receive. How 44
can you believe, who desire honor from one an-
other, and seek not that honor which comes
from Him who is God alone? Think not that 45
I shall accuse you to the Father. There is one
who is accusing you, Moses, in whom you have
trusted; for if you had faith in Moses, you 46
would have faith in me; for he wrote concern-
ing me. But if you believe not his writings, 47
how should you believe my words?

6 AFTER these things Jesus crossed the lake
of Galilee, also called the lake of Tiberias.
2 And a great multitude followed him, on ac-
count of the miraculous cures which they had
3 seen him perform. And Jesus ascended the
mountain, and there rested with his disciples.
4 It was near the time of the Passover, the Jew-
5 ish festival. Then Jesus, beholding the great
multitude which came to him, said to Philip,
Where shall we buy bread to give them food?
6 But this he said to try him; for he had deter-
7 mined what to do. Philip answered him, Two
hundred denarii would not purchase bread
enough for every one of them to have even a
8 small piece. One of his disciples, Andrew, Simon
9 Peter's brother, said to him, There is a lad here
who has five barley loaves, and two small fishes;
10 but what are those for such a number? Then
Jesus said, Make them arrange themselves on
the ground; for the place was covered with
grass. So the men arranged themselves, to the
11 number of about five thousand. Then Jesus
took the loaves, and, giving thanks, distributed
of them to those who were on the ground, and

Ch. vi. 1 – 13. Compare Matthew xiv. 13 – 21; Mark vi. 30 – 44; Luke ix. 10 – 17.

likewise of the fishes, as much as they desired. And when they were satisfied, he said to his 12
disciples, Collect the fragments that remain, so that nothing may be lost. Then they collected 13
them, and filled twelve baskets with the fragments of the five barley loaves which remained after the people had eaten. And the multitude, 14
seeing the miracle which Jesus had wrought, said, This is truly the prophet who was to come into the world. Then Jesus, knowing that they 15
were about to come and take him by force, to proclaim him king, withdrew to the mountain alone.

In the evening, his disciples went down to 16
the lake, and, going on board their boat, were 17
crossing the lake toward Capernaum. And when it was dark, Jesus had not come to them; and there was a strong wind, so that the waves 18
ran high. But after they had been driven some 19
twenty-five or thirty furlongs, they saw Jesus walking on the lake, near the boat; and they were afraid. But he said to them, It is I; be 20
not afraid. Then they gladly received him into 21
the boat; and immediately after landed where they had purposed.

Verses 16–21. Compare Matthew xiv. 22–33; Mark vi. 45–52.

22 The next day, the multitude, who remained
on the other side of the lake, knew that there
had been only one boat there, and that Jesus
did not go on board it with his disciples, but
23 that they departed alone. But other boats from
Tiberias came near the place where they had
eaten the bread after the Master had given
24 thanks. When, therefore, the multitude found
that neither Jesus nor his disciples were there,
they got on board these boats, and came to
Capernaum, seeking Jesus.

25 And having found him on that side of the
lake, they said to him, Rabbi, when did you
26 come here? Jesus said to them, Truly, truly
I tell you, You seek me, not because you saw
miracles, but because your hunger was satisfied
27 by eating of the loaves. Labor not to obtain
perishable food, but the food that endures to
eternal life, which the Son of Man will give
you; for on him has the Father, even God, set
his seal.

28 Then they said to him, What shall we do, to
29 perform the works which God requires? Jesus
answered them, This is what God requires, that
30 you have faith in him whom he has sent. Then
they said to him, What sign do you show us,

that we may give you credit? What do you perform? Our fathers ate the manna in the 31
desert; as it is written, *He gave them bread from heaven to eat.**

Then Jesus said to them, Moses has not given 32
you the bread from heaven; but my Father is
giving you the true bread from heaven; for the 33
bread of God is that which is now descending
from heaven and giving life to the world. Then 34
they said to him, Master, evermore give us this
bread. Jesus said to them, I am the bread of 35
life; he who comes to me will never hunger,
and he who has faith in me will never thirst.
But, as I have said to you, though you have seen 36
me, you have not had faith. All whom the 37
Father is giving me will come to me; and him
who comes to me I will in no wise reject. For 38
I have descended from heaven, not to do my own
will, but the will of Him who sent me. And 39
this is the will of Him who sent me, that of all
whom he has given me I should suffer none to
be lost, but should raise up every one in the last
day. This, I say, is the will of Him who sent 40
me, that every one beholding the Son and put-

* Psalm lxxviii. 24.

ting faith in him should have eternal life; and
I will raise him up in the last day.
41 Then the Jews murmured at him because he
said, I am the bread which has descended from
42 heaven. And they said, Is not this man Jesus,
the son of Joseph? one whose father and mother
we know? What then does he mean by saying,
43 I have descended from heaven? Jesus said to
44 them, Murmur not among yourselves. No one
can come to me, unless the Father, who sent me,
draw him; and him I will raise up in the last
45 day. It is written in the Prophets, *And all shall be taught by God.** Every one who listens to the
46 Father, and learns from him, comes to me. Not
that any one has seen the Father, except him
who is from God; he has seen the Father.
47 Truly, truly I tell you, He who puts his trust
48 in me has eternal life. I am the bread of life;
49 your fathers ate the manna in the desert, and
50 died; but if any one eat of this bread which
51 is descending from heaven, he shall not die. I
am the bread of life which has descended from
heaven; if any one eat of this bread, he shall
live for ever.

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* Isaiah liv. 13.

But the bread which I will give is my body,
which I will give for the life of the world.
Then the Jews disputed with each other, saying, 52
How can he give us his body to eat? Then 53
Jesus said to them, Truly, truly I tell you, Unless you eat the flesh of the Son of Man, and drink his blood, you have not life within you.
He who eats my flesh and drinks my blood has 54
eternal life; and I will raise him up in the last day. For truly my flesh is to be eaten, and 55
truly my blood is to be drunk. He who eats 56
my flesh and drinks my blood abides with me, and I with him. As the living Father sent me, 57
and I live through the Father, so he who eats me will live through me. The bread which 58
has descended from heaven is not like that which your fathers ate, and died; he who eats this bread will live for ever.

Thus taught Jesus in a synagogue at Caper- 59
naum. Then many of his disciples, when they 60
heard him, said, This is hard teaching; who can listen to it? But Jesus, knowing in his own 61
mind that his disciples were murmuring on account of his discourse, said to them, Does this give you offence? What, then, if you should 62
see the Son of Man ascending where he was be-

63 fore? What is spiritual gives life. The flesh
profits nothing. The words which I speak to
64 you are spiritual, and give life. But there are
some of you who have not faith. — For Jesus
knew from the beginning who were those who
65 had not faith, and who would betray him; and
he said, Hence I told you, that no one can come
to me, unless it be given him from the Father.
66 After this, many of his disciples fell away,
67 and accompanied him no longer. Then Jesus
said to the Twelve, Would you also go away?
68 Simon Peter answered him, Master, to whom
shall we go? You have the words of eternal
69 life; and we believe and know that you are the
70 Holy One of God. He answered them, Have
I not chosen you Twelve for myself? and one
71 of you speaks evil of me. He meant Judas
Iscariot, the son of Simon, one of the Twelve,
who afterwards betrayed him.

7 And after this, Jesus remained in Galilee; for
he would not go into Judæa, because the Jews
2 sought to kill him. But when the time was
near for the Jewish festival called the Feast of
3 Tabernacles, his kinsmen said to him, Leave
this place, and go into Judæa, that your dis-

ciples may see the works which you are doing.
For no one who wishes to be known does his 4
works where they cannot be seen. Since you do
these things, show yourself openly to the world.
— For not even his kinsmen had faith in him. 5

Then Jesus said to them, My time has not 6
yet come; but all times are suitable for you.
The world cannot hate you; but me it hates, 7
because I testify of it that its deeds are evil.
Go you up to this festival. I am not going to 8
this festival, for my time has not yet fully come.
And having said this to them, he stayed behind 9
in Galilee.

But after his kinsmen had gone up, then he 10
also went up to the festival, not openly, but
rather in a private manner. Then the Jews 11
were seeking for him at the festival, and asking,
Where is he? And there was much private 12
talk among the multitudes concerning him.
Some said, He is a good man. Others said, No;
he deceives the common people. But no one 13
spoke openly concerning him, for fear of the
Jews.

But in the middle of the festival, Jesus went 14
up to the temple and taught. And the Jews 15
wondered, and said, Whence has this man his

16 learning, having never been instructed? Then
Jesus said to them, My teaching is not mine,
17 but His who sent me. If any one is desirous
of doing his will, he will know whether my
teaching is from God, or whether I speak from
18 myself. He who speaks from himself seeks his
own glory; but he who seeks the glory of him
who sent him is true, and in him is no iniquity.
19 Has not Moses given you the Law? and no
one of you obeys the Law. Why do you
20 seek to kill me? The crowd answered, You
21 are mad; who seeks to kill you? Jesus replied
to them, I have done one work, at which you
22 are all astounded. Moses has given you circum-
cision, — not that it comes from Moses, but
from the fathers, — and you circumcise a child
23 on the Sabbath. If a child be circumcised on
the Sabbath, that the Law of Moses may not be
broken, are you angry with me for restoring
soundness to the whole body of a man on the
24 Sabbath? Judge not according to appearance,
but judge righteously.

25 Then some of the inhabitants of Jerusalem
said, Is not this the man whom they seek to
26 kill? And see, he speaks boldly, and they say

nothing to him. May not the rulers have become convinced that this man is the Messiah?
But we know whence this man is; and when 27
the Messiah comes, no one will know whence
he is.

Then Jesus cried aloud, as he was teaching in 28
the temple, Ye know me! and ye know whence
I am! Yet I have not come of myself, but He
who sent me is true, whom you know not. I 29
know him; for I am from him, and he sent me.

Then they were desirous of apprehending 30
him; but no one laid hands on him, for his hour
had not yet come. But many of the common 31
people believed in him, and said, Will the
Messiah, when he comes, do more miracles than
this man does?

When the Pharisees heard this talk of the 32
common people concerning him, they and the
chief priests sent officers to apprehend him.
Then Jesus said, But a little while longer shall 33
I be with you. I am going to Him who sent me.
Should you seek for me you will not find me, 34
and where I shall be you cannot come. Then 35
the Jews said one to another, Where does this
man intend going, so that we shall not find

him? Will he go to the Greeks who are scat-
36 tered about, and teach the Greeks? What does
he mean by saying, Should you seek for me
you will not find me, and where I shall be you
cannot come?
37 On the last, the great day of the festival,
Jesus stood and cried aloud, saying, If any one
38 thirst, let him come to me and drink. From
him who believes in me will flow, as the Scrip-
39 ture says, rivers of living water. This he spoke
of the Spirit that believers in him were to re-
ceive; for the Holy Spirit was not yet given,
Jesus not having yet been glorified.
40 Then many of the multitude, on hearing
this discourse, said, This is truly the prophet.
41 Others said, This is the Messiah; others said,
42 Can the Messiah come from Galilee? Does not
the Scripture say, that the Messiah is to be of
the descendants of David, and from Bethlehem,
43 the town of David? So the multitude were
44 divided concerning him; and some of them
were disposed to apprehend him; but no one
45 laid hands on him. Then the officers returned
to the chief priests and Pharisees, who said to
46 them, Why have you not brought him? The
officers answered, Never did man speak like

this man. Then the Pharisees said to them, 47
Are you also deceived? Has any one of the 48
rulers believed in him? or of the Pharisees?
But this multitude, that know not the Law, are 49
accursed. Nicodemus, he who came to him by 50
night, who was one of their number, said to
them, Does our Law condemn a man without 51
a hearing, and its being known what he has
done? They answered him, Are you too a 52
a Galilæan? Search, and see that no prophet
has arisen from Galilee.

Again, Jesus spoke to them, saying, I am the 8 12
light of the world. He who follows me will not
walk in darkness, but shall have the light of
life. Then the Pharisees said to him, You bear 13
testimony to yourself; your testimony is not true.
Jesus answered them, If I bear testimony to my- 14
self, my testimony is true; for I know whence I
came and where I am going; but you do not
know whence I come nor where I am going.
You condemn according to the flesh. I condemn 15
no one. Yet were I to condemn, my condemna- 16
tion would be just; for it would not be mine
alone, but mine and the Father's, who sent me.
—It is written in your Law, that the testimony 17

18 of two witnesses is valid.* I, who bear testimony to myself, am He; and my Father, who
19 sent me, bears testimony to me. Then they said to him, Where is your father? Jesus answered, You know neither me nor my Father. Did you know me, you would know my Father also.
20 These words he spoke while teaching in the treasury in the temple; but no one apprehended him, for his hour had not yet come.

21 AGAIN, he said to them, I am going away, and you will seek me, and you will die in your sin. Where I am going you cannot come.
22 Then the Jews said, Will he kill himself, that he says, Where I am going you cannot come?
23 And he said to them, You are of what is below; I am of what is above. You are of this
24 world; I am not of this world. Therefore I said to you, that you will die in your sins. For unless you believe that I am He, you will die in
25 your sins. Then they said to him, Who are you? Jesus said to them, In the first place,
26 I am in all respects as I speak to you. I have much to say in your condemnation; but He who

* Deuteronomy xix. 15.

sent me is true; and I speak to the world what
I have heard from him. — They understood not 27
that he spoke to them of the Father.

Then Jesus said to them, When you have 28
raised on high the Son of Man, then you will
know that I am He, and that I do nothing of
myself, but speak thus as the Father has taught
me. And He who sent me is with me. He has 29
not left me alone; for all which I do is con-
formed to his will.

While he was teaching thus, many believed 30
in him. — Then Jesus said to those Jews who be- 31
lieved in him, If you remain steadfast in what
I teach, you will be truly my disciples; and you 32
will know the Truth, and the Truth will make
you free. Some answered him, We are Abra- 33
ham's offspring, and were never slaves to any
one. What do you mean by saying that we
shall become free? Jesus answered them, Truly, 34
truly I tell you, that whoever is a sinner is the
slave of sin. But the slave will not abide in the 35
family for ever; the son will abide for ever. If, 36
then, the son shall give you freedom, you will
be free indeed.

37 I know that you are Abraham's offspring; but you are seeking to kill me, because my
38 teaching has no power over you. I speak what I have learned of my Father, and you do what
39 you have learned of your father. They answered him, Our father is Abraham. Jesus said to them, Were you Abraham's children, you would
40 follow Abraham in his works. But now you are seeking to kill me, a man who has spoken to you the truth which I have heard from God.
41 This Abraham would not have done. You do the works of your father. Then they said to him, We were not born of fornication; we
42 have one Father, God. Jesus answered them, Were God your Father, you would love me; for I came, and I am here, from God. I have
43 not come of myself, but he sent me. Why do you not understand my language? Because
44 you cannot listen to my teaching. Your father is the Devil; and you are ready to execute his evil purposes. He was a manslayer from the beginning; and he adheres not to the Truth, because there is no truth in him. When he speaks that which is opposed to the Truth, he speaks from his own nature; for he is false, and
45 the father of all such falsehood. But I—

because I affirm the Truth, you do not believe me.

Who of you convicts me of sin? If I speak 46
what is true, why do you not believe me? He 47
who is of God listens to the words of God. You
do not listen, because you are not of God.

Then the Jews replied to him, Do we not 48
well say that you are a Samaritan? and possessed
by a dæmon? Jesus answered, I am not pos- 49
sessed by a dæmon; but I honor my Father, and
you treat me with dishonor. But I am not seek- 50
ing my own glory. There is One who will pro-
vide for it, and pass judgment.

Truly, truly I tell you, Whoever obeys my 51
teaching will never see death. Then the Jews 52
said to him, Now we are sure that you are pos-
sessed by a dæmon. Abraham died, and the
Prophets; and you say, Whoever obeys my
teaching will never taste of death. Are you 53
greater than our father Abraham, who died?
And the Prophets died. Whom do you make
yourself to be? Jesus answered, Did I exalt 54
myself, this would be nothing. It is my Father
who exalts me; whom you affirm to be your
God, yet you know him not; but I know him, 55
— and should I say, I know him not, I should

speak falsely like you, — I know him, and am
56 directed by him. — Your father Abraham exulted
that he might see my day; and he saw it, and
57 rejoiced. Then the Jews said to him, You are
not yet fifty years old; and have you seen Abra-
58 ham? Jesus said to them, Truly, truly I tell
you, Before Abraham was born, I was He.
59 Then they took up stones to throw at him; but
Jesus was screened from them, and passed out
of the temple.

9 And as he was passing along, he saw a man
2 who had been blind from his birth. And his
disciples asked him, Rabbi, who sinned, this
man or his parents, that he was born blind?
3 Jesus answered, This man was not born blind
on account of his own sin, nor his parents', but
that the works of God might be apparent in
4 him. — I must work the works of Him who sent
me, while it is day. The night is coming, when
5 one cannot work. While I am in the world, I
am the light of the world.
6 Saying this, he spat on the ground, and made
clay with the spittle, and smeared with it the
7 eyes of the blind man; and said to him, Go to
the bath of Siloam (which word means *sent*),

and wash. And he went and washed his eyes,
and came back having his sight.

Then his neighbors, and those who had seen 8
him formerly as a beggar, said, Is not this he
who used to sit and beg? Some said, It is he; 9
others said, He is like him; but he himself said,
I am he. Then they said to him, How were 10
your eyes opened? He answered, A man called 11
Jesus made clay and smeared my eyes, and told
me to go to the bath of Siloam and wash; and
I went and washed my eyes, and received sight.
Then they said to him, Where is that man? 12
He said, I do not know.

They brought to the Pharisees him who had 13
been blind. And it was on the Sabbath that 14
Jesus had made the clay and opened his eyes.
Then again the Pharisees asked him how he re- 15
ceived his sight; and he answered them, He
put clay on my eyes, and I washed them, and I
see. Then some of the Pharisees said, This man 16
is not from God, for he does not keep the Sab-
bath. Others said, How can a man who is a
sinner perform such miracles? And there was
a division among them.

They spoke to the blind man again, and 17
asked, What say you of him who opened your

18 eyes? He said, He is a prophet. But the Jews would not believe that he had been blind and had received his sight, till they called his
19 parents and questioned them, saying, If this be your son, who, you say, was born blind, how
20 then does he now see? His parents answered them, We know that this is our son, and that
21 he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. He is of age, ask him; let him speak for
22 himself. — This his parents said through fear of the Jews; for the Jews had now agreed, that if any one acknowledged Jesus to be the Messiah, he should be put out of the synagogue.
23 Hence his parents said, He is of age, ask him.

24 Then they called a second time the man who had been blind, and said to him, Speak in the fear of God; we know that this man is a sinner.
25 The man answered, I do not know if he be a sinner; one thing I know, that, having been
26 blind, I now see. And they said to him again, What did he do to you? How did he open
27 your eyes? He answered them, I have already told you; and you would not listen to what I said. Why would you hear it again? Are even
28 you disposed to become his disciples? Then

they reviled him, and said, You are his disciple;
but we are disciples of Moses. We know that 29
God spoke to Moses; but as for this man, we
know not whence he is. The man answered 30
them, Here is a strange thing! You know not
whence he is, though he has opened my eyes.
We know that God does not hear sinners, but 31
hears him who worships him and does his will.
Never before was any one heard of who opened 32
the eyes of a man born blind. If he were not 33
from God, he could do nothing. They answered 34
him, You were wholly born in sins, and do you
teach us? And they thrust him out.

Jesus heard that they had thrust him out; 35
and finding him, said to him, Have you faith in
the Son of God? He answered, And who is he, 36
sir, that I should have faith in him? Jesus 37
said to him, You have seen him; it is he who
speaks to you. And he said, I have faith, sir; 38
and did him reverence.

And Jesus said, I have come into this world 39
to make a difference between men; that they
who see not may see, and they who see may be
blind. And some of the Pharisees who were 40
with him, upon hearing this, said to him, Are

41 even we blind? Jesus said to them, Were you blind, you would be without sin. But now, while you say that you see, your sin cleaves to you.

10 Truly, truly I tell you, He who enters the sheepfold not by the door, but by climbing over
2 somewhere else, is a thief and a robber. But he who enters by the door is the shepherd.
3 For him the door-keeper opens; and the sheep mind his voice; and he calls these, his own
4 sheep, by name, and leads them out; and when he has brought out his sheep, he walks before them, and they follow him; for they know his
5 voice. A stranger they will not follow, but will fly from him, because they know not the voice of strangers.
6 This parable spoke Jesus to them; but they did not understand his meaning.

7 Again, Jesus said to them, Truly, truly I tell
8 you, I am the door to the sheep. All who have come are thieves and robbers; but the sheep did
9 not listen to their voice. I am the door; whoever enters through me will be safe, and coming
10 in and going out will find food. The thief

comes only to steal and kill and destroy the sheep. I came that they may have life and have abundance. I am the good shepherd. The good 11
shepherd lays down his life for his sheep. But 12
the hireling, who is not the shepherd, nor the owner of the sheep, when he sees the wolf coming, flies and leaves the sheep, and the wolf seizes and scatters them. The hireling flies be- 13
cause he is a hireling, and cares not for the sheep. I am the good shepherd, and know my 14
sheep, and am known by them; as the Father 15
knows me, and I know the Father. And I lay down my life for my sheep. And other sheep 16
have I, which are not of this fold; those too I must bring in, and they will hearken to my voice, and there will be one flock and one shepherd.

My Father shows his love for me in this, that 17
I lay down my life to receive it again. No one 18
takes it from me, but I lay it down of my own accord. I am commissioned to lay it down, and I am commissioned to receive it again. This charge I received from my Father.

Again there was a division among the Jews 19

20 in consequence of these discourses. Many of
them said, He is possessed by a dæmon, and
21 is mad; why listen to him? Others said, These
are not the words of a dæmoniac. Can a dæmon
open the eyes of the blind?

22 And the Feast of the Dedication was cele-
23 brating at Jerusalem. It was winter, and Jesus
was at the temple walking in Solomon's Portico.
24 Then the Jews came round him, and said, How
long will you hold us in suspense? If you are
25 the Messiah, tell us plainly. Jesus answered
them, I have told you, and you do not believe.
The works which I am doing in my Father's
26 name bear testimony to me. But you do not
believe, for you are not of my flock. As I told
27 you, my sheep hearken to my voice; and I
28 know them, and they follow me. And I give
them eternal life; and they shall never perish,
29 and no robber can take them from me. My
Father, who gave them to me, is stronger than
30 all; and no robber can take them from him. I
and my Father are one.

31 Then the Jews again took up stones to stone
32 him. Jesus said to them, Many good works,
through my Father's power, have I performed

in your sight; for which of them do you stone
me? The Jews answered him, Not for a good 33
work do we stone you, but for blasphemy, and
because you who are a man make yourself God.
Jesus answered them, Is it not written in your 34
Law, *I said, Ye are gods?* * If those are called 35
gods to whom the word of God was addressed,
(and this Scripture cannot be set aside,) do you 36
say to him whom the Father has consecrated
and sent into the world, You speak blasphemy;
because I called myself the Son of God? If I 37
do not the works of my Father, put no faith in
me. But if I do them, though you credit not 38
me, give credit to the works, and understand
and believe through them that the Father is
with me, and I with him.

Then again they were earnest to apprehend 39
him; but he withdrew himself from their hands.

And he went out again beyond the Jordan, 40
to the place where John first baptized, and re-
mained there. And many came to him, who 41
said, John indeed performed no miracle; but all
which John said of this man is true. And many 42
believed in him there.

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* Psalm lxxxii. 6.

11 AND a certain man was sick, Lazarus of
Bethany, the town of Mary and her sister
2 Martha. This Mary, whose brother Lazarus
was sick, was the same who anointed the Mas-
ter with precious oil, and wiped his feet with
3 her hair. Then the sisters sent to him to say,
5 Master, lo! he whom you love is sick. For
Jesus loved Martha, and her sister, and Laza-
4 rus. And Jesus, on hearing this, said, This
sickness is not unto death, but for the glory
of God, that the Son of God may be glorified
through it.

6 So, after hearing that Lazarus was sick, he
remained two days in the place where he was.
7 Then he said to his disciples, Let us go into
8 Judæa again. The disciples said to him, Rabbi,
but now, the Jews were eager to stone you;
9 and will you go there again? Jesus answered,
Are there not twelve hours in the day? He
who walks in the day will not stumble; for he
10 sees the light of this world. But he who walks
in the night will stumble; for the light is not
11 with him. Thus he spoke, and afterwards said to
them, Our friend Lazarus has fallen into a sleep;
12 but I am going to awake him. Then his dis-
ciples said, Master, if he is sleeping, he will do

well. — Jesus had spoken of his death; but they 13
thought he was speaking only of sleep. Then 14
Jesus said to them plainly, Lazarus is dead.
And I rejoice, on your account, that I was not 15
there; that your faith may be confirmed. But
let us go to him. Then Thomas, who was called 16
Didymus, said to his fellow-disciples, Let us
also go, to die with him.

When Jesus came, he found that Lazarus 17
had been already four days in the tomb. Beth- 18
any was near Jerusalem, the distance being
about fifteen furlongs, and many of the Jews 19
had come to Martha and Mary to comfort them
for their brother. Then Martha, as soon as she 20
heard that Jesus was coming, went to meet him;
but Mary sat still in the house. And Martha 21
said to Jesus, Master, if you had been here, my
brother might not have died; and I know now 22
that whatever you ask of God, God will grant
you. Jesus said to her, Your brother will rise 23
again. Martha said to him, I know that he will 24
rise in the resurrection at the last day. Jesus 25
said to her, I am the resurrection and eternal
life. He who has faith in me, though he die,
will live; and whoever lives and has faith in me 26
will never die. Do you believe this? She said 27

to him, Yea, Master, I believe that you are
the Messiah, the Son of God, he who was to
28 come into the world. And when she had said
this, she went and called Mary her sister pri-
vately, saying, The Teacher is here, and asks
29 for you. She, on hearing this, immediately rose
30 and went to him. Jesus had not yet entered
the town, but was at the place where Martha
31 met him. Then the Jews who were with Mary
in the house to comfort her, seeing her rise
hastily and go out, followed her, saying, She is
32 going to the tomb to weep there. And when
Mary came where Jesus was, upon seeing him,
she fell down at his feet, and said to him, Mas-
ter, if you had been here, my brother might not
33 have died. Then Jesus, when he saw her weep-
ing, and the Jews who came with her weeping,
34 struggled with himself and was troubled. And
he said, Where have you laid him? They said
35 to him, Master, come and see. Jesus wept.
36 Then the Jews said, See, how he loved him!
37 But some of them said, Could not he who
opened the eyes of the blind man have saved
38 this man even from death? Then Jesus, still
struggling with himself, came to the tomb. It
was hewn out of a rock, and closed by a stone.

Jesus said, Remove the stone. The sister of 39
the dead man, Martha, said to him, Master, by
this time the body is offensive; for this is the
fourth day since his death. Jesus said to her, 40
Did I not tell you, that, if you would have faith,
you should see the glory of God? Then they 41
took away the stone. And Jesus raised his eyes,
and said, Father! I thank thee that thou hast
heard me. And I know that thou hearest me 42
always; but I have spoken for the sake of the
multitude who are standing round, that they
may believe that thou hast sent me. And 43
having said this, he cried with a loud voice,
Lazarus! Come forth! And the dead man came 44
forth, with his limbs swathed, and his face bound
round with a cloth. Jesus said to them, Loose
him, and let him go away.

Then many of the Jews who had come to 45
Mary, and saw what Jesus had done, believed in
him. But some of them went to the Pharisees 46
and told them what Jesus had done.

Then the chief priests and Pharisees held a 47
council, and said, What are we to do? For
this man is performing many marvels. If we 48
thus let him alone, all men will believe in him;

and the Romans will come, and will take away
49 our country and nation. But one of them,
Caiaphas, who was high-priest that year, said
to them, Ye know nothing about the business,
50 nor do ye consider that it is better for us that
one man should die for the people, than that
the whole nation should be destroyed.
51 This he spoke not from himself, but, being
high-priest that year, he spoke under a divine
impulse, his words signifying, that Jesus was
52 about to die for the nation; — and not for the
nation only, but that he might bring together,
in one body, the children of God, however
dispersed.
53 From that day they consulted together for
54 the purpose of procuring his death. Jesus,
therefore, no longer appeared openly among the
Jews, but went thence to the country near the
Desert, to a town called Ephraim, and there
abode with his disciples.

55 But the Passover of the Jews was nigh; and
many went up to Jerusalem from the country,
56 before the Passover, to purify themselves. And
the Jews were looking out for Jesus; and said
one to another, as they were standing in the

temple, What think you? that he will not come
to the festival? And the chief priests and Phari- 57
sees had even given orders, that if any one knew
where he was, he should give information, that
they might apprehend him.

Then Jesus, six days before the Passover, 12
came to Bethany, where Lazarus was, whom he
had raised from the dead. And a supper was 2
made for him there, and Martha served; and
Lazarus was one of those at table with him.
Then Mary, taking a pound of pure oil of spike- 3
nard, very precious, anointed the feet of Jesus,
and wiped them with her hair; and the house
was filled with the perfume of the oil. Then 4
said one of his disciples, Judas Iscariot, the son
of Simon, he who was about to betray him,
Why was not this oil sold for three hundred de- 5
narii, and given to the poor? This he said, not 6
because he cared for the poor, but because he
was a thief, and had the money-box, and what
was put in it was in his hands. Then Jesus 7
said, Let her alone. She has kept it for the
day of my burial. The poor you have always 8
with you, but me you have not always.

Ch. xii. 1–8. Compare Matthew xxvi. 6–13; Mark xiv. 3–9.

9 Then a great number of the Jews, learning that Jesus was there, came, not merely on his account, but to see Lazarus, whom he had raised
10 from the dead. And the chief priests purposed
11 the death of Lazarus also; because many of the Jews, on his account, drew off from them, and believed in Jesus.

12 The next day, a great multitude who had come to the festival, hearing that Jesus was
13 approaching Jerusalem, took palm-branches and went to meet him, shouting, Hosanna! Blessed be the king of Israel, who comes in the name
14 of the Lord! And Jesus, having procured a
15 young ass, sat upon it, as it is written, *Fear not, O Zion! Lo! thy king is coming to thee, sitting on an ass's colt.**

16 These things his disciples did not understand at first; but after Jesus was glorified, they remembered that they had been written concerning him, and had been done in regard to him.

17 Then the multitude who were with him gave their testimony that he had called Lazarus from
18 the tomb, and raised him from the dead. Hence,

Verses 12–19. Compare Matthew xxi. 1–11; Mark xi. 1–11; Luke xix. 28–44.

* Zechariah ix. 9.

also, the multitude went out to meet him; because they had heard that he had performed this miracle.

19 Then the Pharisees said one to another, You see that you effect nothing. Lo! the world has gone after him.

20 And there were some Greeks of the number of those who had come up to worship at the
21 festival. Then they came to Philip, who was of Bethsaida in Galilee, and made a request of him, saying, Sir, we wish to see Jesus. Philip went
22 and told Andrew, and then Andrew and Philip told Jesus.

23 And Jesus thus addressed them: — The hour has come for the Son of Man to be glorified.
24 Truly, truly I tell you, Unless a grain of wheat fall into the ground and die, it remains alone; but if it die, it produces many grains. He who
25 loves his life will lose it; and he who hates his life in this world will preserve it for eternal blessedness. If any one would serve me, let
26 him become my follower; and where I am, there also will my servant be. If any one serve me, my Father will reward him.

27 Now is my soul troubled. And what shall I

say? Father! save me from this hour? Nay;
28 it was for this I came, — for this hour. Father!
glorify thy name.

Then there was a voice from heaven, *I have*
29 *glorified it, and will glorify it again.* Then the
multitude who were standing by and heard,
said it thundered. Others said, An angel has
spoken to him.

30 Jesus said, This voice was not for my sake,
but for yours.

31 Now is judgment passing upon the world.
Now will the ruler of this world be cast out;
32 and I, when I shall be raised up from the earth,
33 shall draw all men to me. This he said, signi-
fying what kind of death he was to die.

34 The multitude answered him, We have heard
out of the Law that the Messiah is to remain
for ever. How, then, do you say that the Son
of Man must be raised up? Who is this Son
of Man?

35 Then Jesus said to them, Yet a little while is
the light with you. Walk while you have the
light, lest the darkness overtake you; for he
who walks in darkness knows not where he
36 is going. While you have the light, believe in
the light, that you may be children of the light.

Thus spoke Jesus, and went away, and kept himself apart from them.

But though he had performed so many miracles before them, they had not faith in him. 37
And thus what was said by Isaiah the prophet was fulfilled: — *Lord! who believed what they heard from us? and to whom was the arm of the Lord made manifest?** Hence they could not have faith. 38 39
For Isaiah said, again, *He has blinded their eyes, and made their minds callous, so that they see not with their eyes, nor understand with their minds, nor turn from their ways, for me to heal them.*† Thus said Isaiah when he saw his glory, and spoke of him. 40 41

Yet, indeed, many even of the rulers believed in him; but on account of the Pharisees they did not profess their belief, for fear of being put out of the synagogue. For they loved the approval of men more than the approval of God. 42 43

But Jesus had proclaimed, He who believes in me, believes not in me, but in Him who sent me; and he who beholds me, beholds Him who 44 45

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* Isaiah liii. 1. † Isaiah vi. 10.

46 sent me. I have come a light into the world,
that no one who believes in me may remain in
47 darkness. If any one who hears my words re-
gards them not, I do not pass sentence on him;
for I have not come to pass sentence on the
48 world, but to save the world. There is a judge
for him who rejects me and receives not my
words; — the doctrine I have taught, that will
49 pass sentence on him hereafter. For I have
not spoken from myself; but He who sent me,
the Father himself, has given me in charge
what I should enjoin, and what I should teach;
50 and I know that what he has charged me with
is eternal life. What, therefore, I teach, I teach
as the Father has directed me.

13 But Jesus, before the feast of the Passover,
knew that the hour had come for him to pass
from this world to the Father; and having
loved his own, who were to remain in this
2 world, he loved them to the last. And during
supper, — the Devil having already put it into
the heart of Judas Iscariot, the son of Simon,

Ch. xiii.–xvii. Compare Matthew xxvi. 20–29; Mark xiv. 17–25; Luke xxii. 14–38.

to betray him, — Jesus, knowing that the Father 3
had committed all things into his hands, and
that he came from God, and was going to God,
rose up from supper, and put off his cloak, and 4
took a cloth and girded himself. Then he poured 5
water into a basin, and began to wash the feet
of the disciples, and to wipe them with the cloth
with which he was girded. But when he came 6
to Simon Peter, Simon said to him, Master, are
you going to wash my feet? Jesus answered 7
him, What I am doing you do not understand
now, but will understand hereafter. Peter said 8
to him, You shall never wash my feet. Jesus
answered him, If I wash you not, you have no
part with me. Simon Peter said to him, Master, 9
not my feet only, but my hands and my head.
Jesus said to him, He who has bathed needs 10
only to wash his feet, to be altogether clean. —
And you are clean, but not all. For he knew 11
his betrayer. Hence he said, You are not all
clean.

Then, when he had washed their feet, and put 12
on his cloak, he placed himself at table again,
and said to them, Understand what I have done
for you. You call me the Teacher, and the 13
Master; and you speak rightly; for I am so.

14 If I, then, the Master and the Teacher, have
washed your feet, you also ought to wash one
15 another's feet. I have given you an example,
that you also may do as I have done for you.
16 Truly, truly I tell you, A servant is not greater
than his master, nor one who is sent greater
17 than he who sent him. Happy will it be for
you, if, understanding what I have done and
said, you act accordingly.

18 I am not speaking of you all; I know those
whom I have chosen. But this choice I made,
that the Scripture might be fulfilled, *He who ate
of the same loaf with me has plotted my over-*
19 *throw.** I tell you now, before this has come
to pass, that, when it has come to pass, you may
believe that I am He.

20 Truly, truly I tell you, He who receives any
one whom I send, receives me; and he who re-
ceives me, receives Him who sent me.

21 While he was thus speaking, Jesus was
troubled in spirit, and declared, Truly, truly I
22 tell you, One of you will betray me. Then
the disciples looked one at another, doubting
23 of whom he spoke. But one of his disciples,

* Psalm xli. 9.

whom Jesus loved, was lying at the breast of
Jesus. Then Simon Peter made a sign to this 24
disciple, and said to him, Tell who it is of whom
he speaks. And he, leaning back on the breast 25
of Jesus, said to him, Master, who is it? Jesus 26
answered, It is he to whom I shall give this
piece when I have dipped it. And, after he had
dipped it, he gave it to Judas Iscariot, the son
of Simon; and when Judas took it, Satan en- 27
tered into him. Then Jesus said to him, What
you do, do quickly. (But no one of those at 28
table knew why he said this to him. Some 29
thought, that, as Judas had the money-box,
Jesus directed him to purchase what was needed
for the festival, or to give something to the
poor.) Then, immediately on taking the piece 30
given him by Jesus, he went out. It was now
night.

When he had gone out, Jesus said, Now is 31
the Son of Man glorified, and God is glorified
with him. And as God is glorified with him, 32
so God will glorify him with himself, and will
immediately glorify him.

My children, but a little while longer shall I 33
be with you. You will seek me. And what I
said to the Jews, — Where I am going you can-
not come, — I now say to you.

31 A new commandment I give you, that you
love one another, — that you love one another
35 as I have loved you. By this shall all men
know that you are my disciples, if you have
love one for another.

36 Simon Peter said to him, Master, where are
you going? Jesus answered him, Where I am
going you cannot follow me now, but will follow
37 hereafter. Peter said to him, Master, why can-
not I follow you now? I will lay down my life
38 for you. Jesus answered, Will you lay down
your life for me? Truly, truly I tell you, A
cock will not crow, before you have denied me
thrice.

14 Let not your hearts be troubled. Have faith
2 in God; and have faith in me. There are many
rooms in my Father's house. Were it not so,
should I have told you that I am going there
3 to prepare a place for you? And when I have
gone and prepared a place for you, I am coming
again, and will take you to myself, that where
4 I am, you may be also. And where I am going
you know, and the way you know.
5 Thomas said to him, Master, we know not

where you are going; and how can we know the way?

Jesus said to him, I am the Way, and the 6
Truth, and Eternal Life. No one comes to the Father but through me. Had ye known me, 7
ye would have known my Father also; — and ye do know him now, and have seen him.

Philip said to him, Master, show us the 8
Father, and we shall be satisfied.

Jesus said to him, Have I been so long with 9
you, and have you not known me, Philip? He who has seen me, has seen the Father. How is it that you say, Show us the Father?

Do you not believe that I am with the Father, 10
and that the Father is with me? The words which I speak to you I speak not from myself; and the Father, who abides with me, himself does the works. Ye believe me, that I am 11
with the Father, and the Father with me; — if not, believe me on the evidence of these works.

Truly, truly I tell you, He who believes in 12
me shall himself do the works which I do; and greater works than these shall he do; for I am going to the Father, and whatever you may ask, 13
as my disciples, I will do, that the Father may be glorified with the Son. If you ask anything 14
as my disciples, I will do it.

15 If you love me, keep my commandments;
16 and I will ask the Father, and he will give
you another teacher who will abide with you
17 always, — the spirit of the Truth, which the
world cannot receive, for it does not discern it,
nor know it; but you know it, for it abides
with you, and it shall be in you.
18 I will not leave you fatherless. I am coming
19 to you again. A little while only, and the
world will see me no more; but you will see
me. Inasmuch as I am blessed, you will be
blessed also.
20 Then will you know, that I am with my
Father, and you with me, and I with you.
21 He who keeps in mind my commandments
and obeys them, it is he who loves me. And
he who loves me will be loved by my Father;
and I will love him, and will manifest myself
to him.
22 Judas, not Iscariot, said to him, Master, and
how is it that you will manifest yourself to us,
and not to the world?
23 Jesus answered him, Whoever loves me will
obey my words; and my Father will love him,
and we will come to him, and make our abode
24 with him. He who loves me not obeys not my

words. And the words which you hear are not mine, but the Father's who sent me.

Thus have I spoken to you, while I am still 25
with you. But the Teacher, the Holy Spirit, 26
whom the Father will send for my sake, will instruct you in all things, and will bring to your remembrance all I have told you.

Peace I leave you. My peace I give you. 27
Not as the world gives peace, do I give peace to you. Let not your hearts be troubled nor dismayed. You have heard me say to you, I 28
am going away, and am coming to you again. Did you love me, you would have rejoiced that I am going to the Father; for the Father is greater than I. And I tell you now, before it 29
has come to pass, that, when it comes to pass, you may have faith.

I shall not speak much more to you now; 30
for the ruler of the world is coming, and with me he has nothing in common. But this must 31
be, that the world may know that I love the Father, and that as the Father has commanded me, so I do. — Arise, let us go hence.

I am the true vine, and my Father is the hus- 15
bandman. Every branch of mine which bears 2

not fruit, he cuts off; and every branch bearing fruit he prunes, that it may bear more fruit.
3 You are already pruned through my teaching.
4 Remain united to me, and I will remain united to you. As the branch cannot bear fruit of itself, if it be separated from the vine; so neither
5 can you, unless you remain united to me. I am the vine, you are the branches. He who remains united to me, and I to him, produces much fruit; if severed from me, you can bear
6 no fruit. Whoever remains not united to me, will be thrown away as a withered branch, and such are gathered and cast into the fire and
7 burnt. If you remain united to me, and my words abide in you, you shall ask whatever you
8 will, and it will be granted. By this is my Father glorified, in your bearing much fruit; so shall you be my disciples.
9 As the Father has loved me, so I have loved
10 you; continue in my love. If you obey my commands, you will continue in my love; as I have obeyed my Father's commands, and con-
11 tinue in his love. I have said these things to you, that my joy may be felt by you, and your
12 joy made perfect. My commandment is this, that you love one another as I have loved you.

Greater love has no man than he who lays 13
down his life for his friends. You are my 14
friends, when you do what I command you. I 15
no more call you servants; for the servant
knows not what his master is doing: but I have
called you friends; for I have made known to
you all that I have heard from my Father. You 16
have not chosen me, but I have chosen you, and
ordained you to go and bear fruit, such fruit as
may be lasting; so that whatever you may ask
the Father as my disciples, he will give you.

This I command you, that you love one an- 17
other. If the world hates you, you know that 18
it hated me before it hated you. If you were 19
of the world, the world would love its own; but
because you are not of the world, but I have
chosen you out of the world, the world hates
you. Remember what I said to you: A servant 20
is not greater than his master. If they have
persecuted me, they will persecute you also;
had they regarded my teaching, they would re-
gard yours also. — But all this they will do to 21
you on my account, because they are ignorant
of Him who sent me. If I had not come and 22
taught them, they would not be thus guilty;
but now they have no excuse for their sin. He 23

24 who hates me, hates my Father also. If I had
not done among them such works as no other
ever did, they would not be thus guilty; but
now, though they have seen these works, they
25 have hated both me and my Father. But thus
is fulfilled what is written in their Law: — *They
hated me without a cause.**

26 But when the Teacher has come, whom I will
send to you from the Father, the spirit of the
Truth, which goes forth from the Father, he
27 will bear testimony concerning me; and you
also will bear testimony, because you have been
with me from the beginning.

16 I have thus spoken to you, that nothing may
2 cause you to fall away. They will put you out
of their synagogues; nay, the hour is coming,
when he who kills you will think that he is
3 offering a sacrifice to God. Thus will they do,
because they neither know the Father nor me.

4 But I have thus spoken to you, that, when
the hour has come, you may remember that I
said these things to you. I have not said them
to you heretofore, because I have been with you.

5 But now I am going to Him who sent me.

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* See Psalm xxxv. 19; lxix. 4; cix. 3.

—And no one of you asks me where I am going. But because I have spoken to you thus, 6
sorrow has filled your hearts. But I tell you 7
the truth, it is better for you that I should go; for if I do not go, the Teacher will not come to you; but if I go, I will send him to you.

And when he comes, he will bring convic- 8
tion to the world, of sin, and of righteousness, and of condemnation. Of sin; for men have 9
not believed in me; — of righteousness; for I 10
am going to the Father, and you will see me no more; — and of condemnation; for sentence has 11
been passed on the ruler of this world.

I have yet much to say to you, but you can- 12
not bear it now. When he, the spirit of the 13
Truth, comes, he will be your guide to the whole Truth. For he will not speak from himself, but will speak what he hears; and he will explain to you the events which are coming. He 14
will glorify me; for he will take what is mine, and communicate it to you. Whatever the 15
Father has is mine; — hence I said, He will take what is mine, and communicate it to you.

After a little while, you will not see me; 16
and then, after a little while, you will see me.

Then some of his disciples said to one an- 17

other, What is the meaning of his words, "After a little while, you will not see me; and then, after a little while, you will see me"; and, "I
18 am going to the Father"? They said, What is the "little while" of which he speaks? We do not understand what he says.

19 Jesus knew that they were desirous of questioning him, and said, Are you inquiring among yourselves about the meaning of what I said, After a little while, you will not see me; and then, after a little while, you will see me? —
20 Truly, truly I tell you, that you will weep and mourn, but the world will rejoice. You will have sorrow, but your sorrow will be turned
21 into joy. A woman in childbirth suffers, for her time has come; but when she has brought forth, she thinks no more of her sufferings, through joy that a man is born into the world.
22 And thus you will suffer now; but I shall see you again, and your hearts will rejoice, and no
23 one will take from you your joy. And then you will have no need to question me.

Truly, truly I tell you, Whatever you may ask the Father, as my disciples, he will grant
24 you. Hitherto you have asked nothing as my disciples; ask, and you shall receive, that your joy may be complete.

I have spoken to you in dark sayings. The 25
hour is coming when I shall no more speak
to you in dark sayings, but shall teach you
plainly concerning the Father. Then you will 26
ask as my disciples; and I say not to you, that
I will request the Father for you; for the Father 27
himself loves you, because you have loved me,
and have had faith that I came from God. I 28
came from the Father into the world; now I
am leaving the world, and going to the Father.

His disciples said to him, Lo! now you speak 29
plainly, without any dark saying. Now we per- 30
ceive that you know all things, and need not
that any one should question you. By this we
believe that you came from God.

Jesus answered them, Do you now believe? 31
Lo! the hour is coming, nay, it has already 32
come, when you will be scattered, every one his
own way, and will leave me alone. — Yet I am
not alone; for the Father is with me.

I have thus spoken to you, that through me 33
you may have peace. In the world you will
have affliction. But be of good courage. I have
overcome the world.

When Jesus had thus spoken, he raised his 17
eyes to heaven, and said: —

Father! the hour has come. Glorify thy Son,
2 that thy Son may glorify thee, — through the
power that thou hast granted him over all men,
to give to all those whom thou hast given him
3 eternal life. And this is eternal life, to know
thee, the only true God, and Jesus Christ whom
4 thou hast sent. I have glorified thee on earth.
I have finished the work which thou gavest me
5 to do. And now, Father! glorify me with thy-
self, giving me that glory which I had with thee
6 before the world was. I have made thee known
to the men whom thou hast given me out of the
world. They were thine; and thou hast given
them to me; and they have kept thy doctrine.
7 Whatever thou hast given me, they now know
8 to have come from thee; for I have imparted
to them the doctrine which I received from
thee, and they have received it, and know
assuredly that I came forth from thee, and have
9 faith that thou hast sent me. I am praying for
them; I pray not for the world, but for those
whom thou hast given me; for they are thine;
10 as all that is mine is thine, and what is thine is
11 mine; and they are my glory. I am to remain
no longer in the world, but these will remain
in the world, while I am coming to thee. Holy

Father! preserve them as thy ministers, in the
ministry which thou hast given me, that they,
as we, may be one. While I was with them, I 12
preserved them as thine. I guarded those whom
thou hast given me; and no one of them is lost,
but the child of perdition; — that the Scripture
might be fulfilled. But now I am coming to 13
thee; and I speak thus while I am in the world,
that the joy which is my portion may be com-
pletely felt by them. I have delivered to them 14
thy doctrine; and the world has hated them,
because they are not of the world, as I am not
of the world. I ask thee not to take them 15
from the world, but to preserve them from what
is evil. They are not of the world, as I am not 16
of the world. Consecrate them to thyself by 17
the knowledge of the Truth; thy doctrine is the
Truth. As thou hast sent me to the world, so 18
I send them to the world; and for their sakes 19
I devote myself, that they also may be devoted
to thee through the knowledge of the Truth.
Nor do I pray for these only, but for those who 20
may believe in me through their teaching; that 21
they all may be one; that as thou, Father, art
with me and I with thee, so they also may be
one with us, that the world may believe that

22 thou hast sent me. And I have given them the glorious office which thou hast given me, that they may be united with us as we are united,
23 I being with them and thou with me, that they may be completely united; so that the world may know that thou hast sent me, and hast
24 loved them as thou hast loved me. Father! I desire for those whom thou hast given me, that where I am, they also may be with me, so that they may behold my glory, which thou gavest me, for thou didst love me before the foundation
25 of the world. Righteous Father! though the world knew thee not, I knew thee, and these
26 knew that thou didst send me. I have made thee known to them, and will make thee known; so that the love with which thou hast loved me may be with them, and I may be with them.

18 Having thus spoken, Jesus went with his disciples to a garden beyond the Kedron, which
2 they entered. And Judas, who betrayed him, knew the place; for Jesus often resorted thither
3 with his disciples. Judas, then, taking the band

Ch. xviii. 1 – 11. Compare Matthew xxvi. 30 – 56; Mark xiv. 26 – 52; Luke xxii. 39 – 53.

of soldiers and those sent by the chief priests and the Pharisees, came there with torches and lanterns and weapons. Then Jesus, knowing 4
all that was to befall him, came forward and said to them, Whom are you seeking? They 5
answered him, Jesus the Nazarene. Jesus said to them, I am he. (And Judas his betrayer was standing with them.) Then, upon his saying to 6
them, I am he, they retreated and fell to the ground. He then asked them again, Whom 7
are you seeking? And they said, Jesus the Nazarene. Jesus answered, I told you, I am he. 8
If, then, you are seeking me, let these men go. (To fulfil what he said, Of those whom thou 9
hast given me, I have lost none.) Then Simon 10
Peter, who had a sword, drew it and struck the servant of the high-priest, named Malchus, and cut off his right ear. Then Jesus said to Peter, 11
Put your sword into its sheath. Shall I not drink the cup which the Father has given me?

Then the band of soldiers with their officer, 12
and those sent by the Jews, seized upon Jesus and bound him. And they carried him first to 13
Annas; for he was the father-in-law of Caiaphas,

Verses 12–27. Compare Matthew xxvi. 57–75; Mark xiv. 53–72; Luke xxii. 54–71.

14 who was high-priest for that year. — It was Caiaphas who had given counsel to the Jews, that it was better for one man to perish for the sake of the people.

15 And Simon Peter and another disciple followed Jesus. That disciple was an acquaintance of the high-priest, and entered with Jesus
16 into the court of the high-priest's house. But Peter stood without, at the door. Then the other disciple, who was an acquaintance of the high-priest, came out, and spoke to the girl who
17 kept the door, and brought in Peter. Then the girl who kept the door said to Peter, Are you one of this man's disciples? He said, I am not.

18 And the servants, and those who had been sent to apprehend Jesus, had made a fire of charcoal, for it was cold; and were standing and warming themselves. And Peter stood with them to warm himself.

19 Then the high-priest interrogated Jesus con-
20 cerning his disciples and his teaching. Jesus answered him, I have spoken openly to the world; I have ever taught in synagogues and in the temple, whither all the Jews resort, and
21 I have taught nothing secretly; why then do you question me? Ask those who have heard

me what I have taught them. Lo! they know what I have said.

Upon his speaking thus, one of the officers 22
in attendance, who stood by, slapped Jesus on the face, saying, Do you answer the high-priest so? Jesus said to him, If my teaching has 23
been bad, testify to what was bad; but if it has been good, why do you strike me? (Annas 24
had sent him bound to Caiaphas the high-priest.)

And Simon Peter was standing to warm him- 25
self. Then they said to him, Are you one of his disciples? And he said, I am not. One of 26
the servants of the high-priest, a kinsman of him whose ear Peter had cut off, said, Did I not see you in the garden with him? Then Peter de- 27
nied again; and immediately a cock crew.

Then, early in the morning, they carried Jesus 28
from Caiaphas to the Prætorium. And they did not themselves enter the Prætorium, lest they should be defiled, and prevented from eating the Passover. Pilate then came out to them and 29
said, What accusation do you bring against this man? They answered him, If he were not a 30

Verses 28–40. Compare Matthew xxvii. 1–26; Mark xv. 1–15; Luke xxiii. 1–25.

malefactor, we would not have brought him to
31 you. Then Pilate said to them, Take him your-
selves, and sentence him according to your law.
Then the Jews said to him, We have no author-
32 ity to put a man to death. (That the words
of Jesus, signifying what kind of death he was
to die, might be fulfilled.)
33 Then Pilate returned into the Prætorium,
and called Jesus, and said to him, Are you the
34 king of the Jews? Jesus answered, Do you
say this of yourself, or have others spoken to
35 you of me? Pilate answered, Am I a Jew?
Your own nation and the chief priests have
brought you before me. What have you done?
36 Jesus answered, My kingdom is not of this
world. Were my kingdom of this world, my
followers would have fought to prevent my
being given up to the Jews. But my kingdom
37 is not derived hence. Upon this, Pilate said to
him, You are a king, then? Jesus answered,
You speak truly; for I am a king. — I was
born for this end and for this end have I come
to the world, to bear testimony to the Truth.
Every one who loves the Truth obeys my voice.
38 Pilate said to him, What do you mean by
truth?

And upon saying this, he went out again to the Jews, and said to them, I do not find that this man has committed any crime. And it is a 39
custom for me to release one prisoner for you at the Passover. Is it your will, then, that I should release for you the king of the Jews? Then 40
they all cried out again, saying, Not this man, but Barabbas. — Barabbas was a robber.

Then Pilate ordered Jesus to be scourged. 19
And the soldiers platted a crown of thorns and 2
put it on his head, and put a purple cloak on him, and said, Hail, king of the Jews! and 3
slapped him on the face.

Then Pilate came out again, and said to them, 4
Lo! I am bringing him out to you, to let you know that I do not find him guilty of any crime. Then Jesus came out, bearing the crown of 5
thorns and the purple cloak. And Pilate said to them, See, here is the man.

Then when the chief priests and their fol- 6
lowers saw him, they cried out, Crucify him! Crucify him! Pilate said to them, Do you take him and crucify him; for I do not find him guilty of any crime. The Jews answered him, 7

Ch. xix. 1 – 30. Compare Matthew xxvii. 27 – 56; Mark xv. 16 – 41; Luke xxiii. 26 – 49.

We have a law; and according to our law he ought to die, because he has claimed to be God's son.

8 When Pilate heard this, he was the more
9 afraid. And going into the Prætorium again, he said to Jesus, What is your origin? But
10 Jesus gave him no answer. Then Pilate said to him, Do you not speak to me? Are you ignorant that I have power to crucify you, and
11 power to let you go? Jesus answered, You would have no power over me, had it not been given you from above. So much the greater is the sin of those who have delivered me into your hands.

12 Upon this, Pilate was earnest to release him; but the Jews cried out, If you let this man go, you are not Cæsar's friend. Every one who sets himself up for a king opposes Cæsar.

13 Then Pilate, when he heard this, brought Jesus out, and sat down on the judgment-seat in a place called the Pavement (in Hebrew,
14 *Gabbatha*). It was toward noon on the Preparation-day of the paschal week. And he said
15 to the Jews, See, there is your king. But they cried out, Away with him! Away with him! Crucify him! Pilate said to them, Shall I

crucify your king? The chief priests answered,
We have no king but Cæsar. Then Pilate gave 16
him up to them to be crucified.

And they took Jesus and carried him away.
And he went, bearing his cross, to the Place of 17
the Skull, so called, (in Hebrew, *Golgotha*,)
where they crucified him, and with him two 18
others; one on each side, and Jesus in the
middle.

And Pilate also wrote an inscription, and had 19
it put on the cross. What was written was,
Jesus the Nazarene, the King of the Jews. This 20
inscription was read by many of the Jews, for
the place where Jesus was crucified was near
the city, and it was written in Hebrew, Greek,
and Latin. Then the chief priests of the Jews 21
said to Pilate, Let not the inscription be, The
King of the Jews; but, that he said, I am the
king of the Jews. Pilate answered, What I 22
have written, I have written.

Then the soldiers, when they had nailed Jesus 23
to the cross, took his cloak, which they divided
into four parts, one for each soldier; and his
tunic. And his tunic was without seam, being
woven in one piece from the top. Then they 24
said to one another, Let us not divide it, but

cast lots for it to see whose it shall be. — That the Scripture might be fulfilled which says, *They shared my garments among them, and cast lots for my apparel.** — This, then, is what the soldiers did.

25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife
26 of Clopas, and Mary of Magdala. Then Jesus, when he saw his mother, and the disciple whom he loved standing beside her, said to his mother,
27 Woman, lo! there is thy son. Then he said to the disciple, Lo! there is thy mother. And from that hour the disciple took charge of her.

28 After this, Jesus, knowing that all had been accomplished, that the Scripture might be ful-
29 filled, said, I thirst. There was at hand a vessel full of vinegar, and the soldiers filled a sponge with vinegar, and put it on a stalk of
30 hyssop, and raised it to his mouth. Then, when Jesus had received the vinegar, he said, It is finished; and bowed his head, and expired.

31 The Jews, as it was the Preparation-day, that

* Psalm xxii. 18.

the bodies might not remain on the cross during the Sabbath, for that Sabbath was a great day, requested Pilate that their legs might be broken, and they be taken away. Then the soldiers 32
came and broke the legs of the first, and of the other who was crucified with him. But when 33
they saw, on coming to Jesus, that he was already dead, they did not break his legs; but one 34
of the soldiers ran his spear into his side, and immediately blood and water came out.

And he who saw bears testimony, — and his 35
testimony is true, and he knows that he speaks the truth, — in order that you also may believe. For these things were, that the Scripture might 36
be fulfilled, *A bone of him shall not be broken;** and, again, another Scripture which says, *They* 37
will look on him whom they have pierced.†

After this, Joseph of Arimathæa, who was a 38
disciple of Jesus, but did not openly profess himself to be so through fear of the Jews, asked leave of Pilate to take the body of Jesus; and Pilate gave him permission. Then he went and took the body of Jesus. And Nicodemus also 39

Verses 38 – 42. Compare Matthew xxvii. 57 – 61; Mark xv. 42 – 47; Luke xxiii. 50 – 56.

* Exodus xii. 46; Numbers ix. 12. † Zechariah xii. 10.

came (he who had before visited Jesus by night),
and brought a mixture of myrrh and aloes, of
40 about a hundred pounds' weight. Then they
took the body of Jesus, and swathed it in linen,
with the aromatics, according to the Jews' mode
of interment.
41 And there was near the place where he was
crucified a garden, and in that garden a new
tomb, in which no one had ever been laid.
42 There, then, it being the Preparation-day of
the Jews, they laid Jesus, because the tomb
was at hand.

20 And on the first day of the week, Mary of
Magdala came, early in the morning, while it
was yet dark, and saw that the stone had been
2 taken away from the tomb. Then she ran and
came to Simon Peter and to the other disciple,
whom Jesus loved, and said to them, They have
taken the Master from the tomb, and we know
3 not where they have laid him. Then Peter set
out, and that other disciple, to go to the tomb;
4 and they both ran together, and the other dis-

Ch. xx. 1, 2. Compare Matthew xxviii. 1–8; Mark xvi. 1–8; Luke xxiv. 1–11.

Verses 3–10. Compare Luke xxiv. 12.

ciple outran Peter, and came first to the tomb;
and stooping down, he saw the grave-clothes 5
lying, but did not go in. Then came Simon 6
Peter following him, and entered the tomb, and
saw the grave-clothes lying; and he saw the 7
napkin that was about his head, not lying with
the grave-clothes, but rolled up in a place by
itself. Then the other disciple, who came first 8
to the tomb, went in also, and saw and be-
lieved. — For as yet they had not understood 9
the Scripture, that he must rise from the
dead.

Then the disciples returned to their house. 10

But Mary remained standing without by the 11
tomb, weeping. And as she was weeping, she
stooped down to look into the tomb, and saw 12
two angels, arrayed in white, sitting, the one at
the head and the other at the feet, where the
body of Jesus had lain. And they said to her, 13
Woman, why do you weep? She said to them,
Because they have taken away my Master, and
I know not where they have laid him. Saying 14
this, she turned back and saw Jesus standing
by; but knew not that it was Jesus. Jesus 15
said to her, Woman, why do you weep? Whom
are you seeking? She, supposing him to be the

gardener, said to him, Sir, if you have carried him hence, tell me where you have laid him,
16 and I will take him away. Jesus said to her, Mary! She turned and said to him, Rabboni!
17 — which means *Teacher*. Jesus said to her, Do not touch me, — for I have not yet ascended to my Father, — but go to my brothers and tell them, I am about to ascend to my Father and your Father, and to my God and your God.

18 Mary of Magdala came and told the disciples that she had seen the Master, and that he had thus spoken to her.

19 Then in the evening of that day, the first of the week, the doors where the disciples were assembled being made fast through fear of the Jews, Jesus came and stood in the midst, and
20 said to them, Peace be with you! And saying this, he showed them his hands and his side. Then the disciples rejoiced when they saw the
21 Master. Then Jesus said to them again, Peace be with you! As the Father has sent me, so I
22 send you. And saying this, he breathed on them, and said to them, Receive the holy spirit.

Verses 19 – 23. Compare Luke xxiv. 36 – 43.

Whosever sins you may remit are remitted, 23
and whosever sins you may not remit are not
remitted.

But Thomas, one of the Twelve, called Didy- 24
mus, was not with them when Jesus came. Then 25
the other disciples told him, We have seen the
Master. But he said to them, Unless I see in
his hands the print of the nails, and put my
finger to the print of the nails, and put my
hand to his side, I shall not believe. And 26
eight days after, his disciples being again in
the house and Thomas with them, Jesus came,
the doors being closed, and stood in the midst
of them, and said, Peace be with you! Then he 27
said to Thomas, Reach hither your finger, and
see my hands, and reach hither your hand, and
put it to my side; and be not faithless, but be-
lieving. Thomas answered him, My Master and 28
my God! Jesus said to him, Because you have 29
seen me, you have faith. Blessed are they who
have faith without seeing.

Many other miracles, indeed, did Jesus per- 30
form before his disciples, which have not been
written in this book; but these have been 31
written, that you may believe Jesus to be the

Messiah, the Son of God; and that, believing, you may have life through him.

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21 After these things, Jesus showed himself again to his disciples by the lake of Tiberias.
2 And he showed himself in this manner. There were together Simon Peter, and Thomas, called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his dis-
3 ciples. Simon Peter said to them, I am going a fishing. They said to him, We too will go with you. They went and got on board the
4 boat, and that night they caught nothing. And when it was morning, Jesus stood on the shore; but the disciples did not know that it was Jesus.
5 Then Jesus said to them, Friends, have you any-
6 thing to eat? They answered him, No. And he said to them, Cast the net on the right side of the boat, and you will find fish. Then they cast it, and were not able to draw it because of the
7 great number of fish. Then that disciple whom Jesus loved said to Peter, It is the Master. And Simon Peter, on hearing that it was the Master, girt round him his outer tunic, for he was without his cloak, and leaped into the

lake. But the other disciples came in the 8
boat, for they were only about two hundred
cubits from the shore, dragging the net with
the fishes. And upon landing, they saw a fire 9
of coals made, and a fish lying on it, and a loaf
of bread. Jesus said to them, Bring some of 10
the fish which you have just caught. Simon 11
Peter went on board the boat, and drew the
net to land, full of great fishes, a hundred and
fifty-three; and, though there were so many, the
net was not broken. Jesus said to them, Come 12
and breakfast. And no one of the disciples had
confidence to make inquiry who he was; for
they knew that it was the Master. Then Jesus 13
came and took the loaf, and distributed it to
them, and the fish also. — This third time Jesus 14
showed himself to his disciples after he was
raised from the dead.

And after they had breakfasted, Jesus said to 15
Simon Peter, Simon, son of Jonah, do you love
me more than these love me? He answered him,
Indeed, Master, you know that I love you. Jesus
said to him, Feed my lambs. Again he said to 16
him a second time, Simon, son of Jonah, do you
love me? He answered him, Indeed, Master,
you know that I love you. Jesus said to him,

17 Tend my sheep. He said to him a third time, Simon, son of Jonah, do you love me? Peter was grieved at his asking him a third time, Do you love me? and answered, Master, you know all things; you know that I love you. Jesus
18 said to him, Feed my sheep. Truly, truly I tell you, When you were young, you girt yourself and walked where you would; but when you shall be old, you will stretch forth your hands, and others will gird you, and carry you
19 where you would not. Thus spoke Jesus, signifying by what death Peter would glorify God. And after speaking thus, Jesus said to him, Be
20 my follower. Peter, turning round, cast his eyes on the disciple whom Jesus loved, who was in the company, — the same who at the supper was lying at the breast of Jesus, and said to him, Master, who is he that will betray
21 you? — Peter, seeing this disciple, said to Jesus,
22 Master, and how will it be with him? Jesus answered him, If it be my will that he remain till I come, what does it concern you? Be you my follower.

23 Hence spread that report among the brothers, that this disciple was not to die; though Jesus did not say to him that he would not die;

but, If it be my will that he remain till I come,
what does it concern you?

This is the disciple who testifies to these 24
things, and has written this account.

APPENDIX.

EXPLANATORY NOTE.

In some passages of the Gospels, in respect to which the ancient manuscripts and other authorities for settling the text disagree, the reading adopted by Mr. Norton as best supported by evidence differs from that on which the rendering of the Common Version was founded. The following Table gives a view of these various readings, with the corresponding differences between the two translations. Without the explanation thus afforded, these differences might perplex the general reader; and it was thought that such a table would also be of interest to the critical student of the original. The readings specified as those followed in the Common Version correspond, when the contrary is not expressly stated, with the text of the first Elzevir edition of the Greek Testament, published in 1624, which, with a few trivial variations, has been current under the name of the "Textus Receptus," or "Received Text."

Among the critical editions of the Greek Testament which have appeared within the present century, the most important are those of Griesbach, Scholz, Lachmann, and Tischendorf. The judgment of these editors is given in relation to all the readings here exhibited; and in some cases, of special interest, the opinion of other critics is mentioned.

The abbreviation Gb. refers to Griesbach's manual edition, published at Leipsic in 1805; Sch. to Scholz's edition, Vol. I., Leipsic, 1830; Ln. to Lachmann's larger edition, Tom. I., Berlin, 1842; and Tf. to Tischendorf's second Leipsic edition, 1849. The sign Gb.^{oo} is added to readings which Griesbach marks as probably to be omitted; and Gb.$''$ to such as he regards as nearly or quite equal in point of authority, or perhaps even preferable, to those of the Received Text.

On the subject of the various readings of the New Testament, see Vol. II. Preliminary Note I.

E. A.

TABLE OF VARI-

ADOPTED IN MR. NORTON'S TRANSLATION IN PREFER-

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW		
iii. 1.	Ἐν δὲ ταῖς ἡμέραις ἐκείναις Gb. Sch. Ln. Tf.	(See Vol. II. Appendix, Note A, p. 484.)
8.	καρποὺς ἀξίους	καρπὸν ἄξιον Gb. Sch. Ln. Tf.
12.	τὸν σῖτον αὐτοῦ Gb. Sch. Ln. Tf.	Perhaps, τὸν σῖτον
"	τὴν ἀποθήκην Gb. Sch. Tf.	Perhaps, τὴν ἀποθήκην αὐτοῦ Ln.
iv. 10.	Ὕπαγε Ln., who adds ὀπίσω μου in brackets.	Ὕπαγε ὀπίσω μου Gb. Sch. Tf.
18.	Περιπατῶν δὲ ὁ Ἰησοῦς	Περιπατῶν δέ Gb. Sch. Ln. Tf.
v. 27.	τοῖς ἀρχαίοις (Inserted from vv. 21, 33.)	*Omitted.* Gb. Sch. Ln. Tf.
47.	τελῶναι Sch.	ἐθνικοί Gb. Ln. Tf.
vi. 1.	ἐλεημοσύνην Sch.	δικαιοσύνην Gb. Ln. Tf.
4.	αὐτὸς ἀποδώσει σοι Gb. Sch.	ἀποδώσει σοι Ln. Tf.
13.	Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	*Omitted.* Gb. Sch. Ln. Tf. So Grotius, Mill, Bengel, Wetstein, Knapp, Bloomfield, Theile, Tholuck, Meyer, De Wette, Porter, Davidson, Alford, Tregelles. (See the note in Vol. II. p. 83.)
18.	ἐν τῷ φανερῷ. (Perhaps derived from verse 6.)	*Omitted.* Gb. Sch. Ln. Tf.
21.	ἡ καρδία ὑμῶν. Gb. Sch.	Perhaps, ἡ καρδία σου. Ln. Tf.
34.	τὰ ἑαυτῆς. Gb. Sch.	ἑαυτῆς. Gb." Ln. Tf.
vii. 2.	ἀντιμετρηθήσεται ὑμῖν.	μετρηθήσεται ὑμῖν. Gb. Sch. Ln. Tf.
14.	Ὅτι στενὴ ἡ πύλη Tf.	Τί στενὴ ἡ πύλη Gb. Sch. Ln. (See the note in Vol. II. p. 87.)

OUS READINGS

ENCE TO THOSE FOLLOWED IN THE COMMON VERSION.

MATTHEW	Common Version.	Mr. Norton's Translation.
iii. 1.	In those days	In the days of Herod
8.	fruits meet	fruit worthy
12.	his wheat	the wheat
"	the garner	his granary
iv. 10.	Get thee hence	Go from my sight
18.	And Jesus, walking	And as he was walking
v. 27.	by them of old time	*Omitted.*
47.	publicans	heathen
vi. 1.	alms	good deeds
4.	himself shall reward thee	will reward you
13.	For thine is the kingdom, and the power, and the glory, for ever. Amen.	*Omitted.*
18.	openly.	*Omitted.*
21.	your hearts	your heart
34.	the things of itself.	itself.
vii. 2.	it shall be measured to you again.	[the measure which you deal to others] will be dealt to you.
14.	Because strait *is* the gate	How strait is the gate

Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW	
viii. 5. Εἰσελθόντι δὲ τῷ Ἰησοῦ	Εἰσελθόντι δὲ αὐτῷ Gb. Sch. Tf. εἰσελθόντος δὲ αὐτοῦ Ln.
29. Ἰησοῦ Sch. (From Mark v. 7, Luke viii. 28.)	*Omitted.* Gb. Ln. Tf.
31. ἐπίτρεψον ἡμῖν ἀπελθεῖν Sch.	ἀπόστειλον ἡμᾶς Gb. Ln. Tf.
32. εἰς τὴν ἀγέλην τῶν χοίρων Sch. Tf.	εἰς τοὺς χοίρους Gb. Ln.
" πᾶσα ἡ ἀγέλη τῶν χοίρων Sch. Tf.	πᾶσα ἡ ἀγέλη Gb. Ln.
ix. 2. ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Gb. Sch.	ἀφέωνταί [ἀφίενταί Ln.] σου αἱ ἁμαρτίαι. Ln. Tf.
5. Ἀφέωνταί σοι αἱ ἁμαρτίαι	Ἀφέωνταί [ἀφίενταί Ln.] σου αἱ ἁμαρτίαι Gb. Sch. Ln. Tf.
8. ἐθαύμασαν Gb. Sch.	ἐφοβήθησαν Gb." Ln. Tf.
13. εἰς μετάνοιαν. Sch. (Inserted from Luke v. 32.)	*Omitted.* Gb. Ln. Tf.
35. ἐν τῷ λαῷ. (Inserted from ch. iv. 23.)	*Omitted.* Gb. Sch. Ln. Tf.
36. ἦσαν ἐκλελυμένοι	ἦσαν ἐσκυλμένοι Gb. Sch. Ln. Tf.
x. 8. λεπροὺς καθαρίζετε, νέκρους ἐγείρετε	νέκρους ἐγείρετε, λεπροὺς καθαρίζετε Gb. Ln.; Sch. and Tf. omit νέκρ. ἐγ.
10. ῥάβδους Gb." Sch. Tf.; Ln. in the margin.	ῥάβδον Elz. Gb. Ln.
23. φεύγετε εἰς τὴν ἄλλην. Sch. Tf.	φεύγετε εἰς τὴν ἑτέραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην. Gb. — Ln. incloses κἂν ..... ἄλλην in brackets, reading ἐν τῇ ἑτέρᾳ for ἐκ ταύτης.
xi. 2. πέμψας δύο τῶν μαθητῶν αὐτοῦ Gb. Sch.	πέμψας διὰ τῶν μαθητῶν αὐτοῦ Ln. Tf.
xii. 8. καὶ τοῦ σαββάτου	τοῦ σαββάτου Gb. Sch. Ln. Tf.
35. ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας	ἐκ τοῦ ἀγαθοῦ θησαυροῦ Gb. Sch. Ln. Tf.
xiii. 14. ἐπ' αὐτοῖς	αὐτοῖς Gb. Sch. Ln. Tf.
51. Λέγει αὐτοῖς ὁ Ἰησοῦς Sch.	*Omitted.* Gb.[oo] Ln. Tf.

MATTHEW	Common Version.	Mr. Norton's Translation.
viii. 5.	And when Jesus was entered	Then, as he entered
29.	Jesus	*Omitted.*
31.	suffer us to go away	send us
32.	into the herd of swine	into the swine
"	the whole herd of swine	the whole herd
ix. 2.	thy sins be [*properly*, have been] forgiven thee.	your sins have been forgiven.
5.	*Thy* sins be [have been] forgiven thee	Your sins have been forgiven
8.	they marvelled	[the crowd of beholders] was struck with awe
13.	to repentance.	*Omitted.*
35.	among the people.	*Omitted.*
36.	fainted	were fatigued
x. 8.	cleanse the lepers, raise the dead	raise the dead, cleanse lepers
10.	staves	a staff
23.	flee ye into another.	fly to another; and if they drive you from that town, fly to yet another.
xi. 2.	sent two of his disciples	sent by his disciples
xii. 8.	even of the Sabbath day.	of the Sabbath.
35.	out of the good treasure of the heart	out of his treasury of good
xiii. 14.	in them	by them
51.	Jesus saith unto them	*Omitted.*

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW		
xiii. 51.	Ναί, κύριε. Gb. Sch.	Ναί. Ln. Tf.
xiv. 25.	ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς	ἀπῆλθε [or ἦλθε Gb." Ln. Tf.] πρὸς αὐτούς Gb. Sch. Ln. Tf.
xv. 8.	Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χείλεσί με τιμᾷ Sch. (Enlarged from the Septuagint, Isaiah xxix. 13.)	Ὁ λαὸς οὑτὸς τοῖς χείλεσί με τιμᾷ Gb. Ln. Tf. So Knapp, Vater, Theile, Kuinoel, Meyer, De Wette, Tregelles.
17.	Οὔπω νοεῖτε Gb. Sch.	Οὐ νοεῖτε Ln. Tf.
31.	χωλούς Gb. Sch.	Perhaps, καὶ χωλούς Ln. Tf.
xvi. 3.	Ὑποκριταί Sch.	*Omitted.* Gb.°° Ln. Tf.
20.	Ἰησοῦς ὁ Χριστός.	ὁ Χριστός. Gb. Sch. Ln. Tf.
xvii. 11.	πρῶτον Sch.	*Omitted.* Gb.°° Ln. Tf.
26.	Λέγει αὐτῷ ὁ Πέτρος Sch.	Λέγει αὐτῷ Tf.; ὁ Πετρός Gb.°°; Ln. reads εἰπόντος δέ.
xviii. 1.	Ἐν ἐκείνῃ τῇ ὥρᾳ Gb. Sch. Tf.	Ἐν ἐκείνῃ τῇ ἡμέρᾳ Gb." Ln.
8.	ἔκκοψον αὐτά Gb. Sch.	ἔκκοψον αὐτόν Gb." Ln. Tf.
28.	Ἀπόδος μοι Sch.	Ἀπόδος Ln. Tf.; μοι Gb.°°
29.	πάντα Ln. in brackets. (From verse 26.)	*Omitted.* Gb. Sch. Tf.
34.	αὐτῷ. Gb. Sch.	Perhaps *omitted*, as by Ln. and Tf.
35.	τὰ παραπτώματα αὐτῶν. Sch.	*Omitted.* Gb. Ln. Tf.
xix. 3.	αὐτῷ Sch.	*Omitted.* Gb.°° Ln. Tf.
xx. 6.	ἑστῶτας ἀργούς Sch.	ἑστῶτας Gb. Ln. Tf.
7.	καὶ ὃ ἐὰν ᾖ δίκαιον, λήψεσθε. Sch.	*Omitted.* Gb.°° Ln. Tf.
21.	ἐξ εὐωνύμων	ἐξ εὐωνύμων σου Gb. Sch. Ln. Tf.
22.	καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Sch., except ἤ for καί. (Inserted from Mark x. 38.)	*Omitted.* Gb. Ln. Tf. So Mill, Bengel, Knapp, Theile, Meyer, De Wette, Tregelles.
23.	καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε Sch., as above. (From Mark x. 39.)	*Omitted.* The same authorities as above.

Matthew	Common Version.	Mr. Norton's Translation.
xiii. 51.	Yea, Lord.	Yes.
xiv. 25.	Jesus went unto them	he came to them
xv. 8.	This people draweth nigh unto me with their mouth, and honoreth me with *their* lips	This people honor me with their lips
17.	Do not ye yet understand	Do you not understand
31.	the lame	and the lame
xvi. 3.	O *ye* hypocrites	*Omitted.*
20.	Jesus the Christ.	the Messiah.
xvii. 11.	first	*Omitted.*
26.	Peter saith unto him	He said to him
xviii. 1.	At the same time	That day
8.	cut them off	cut it off
28.	Pay me	Pay
29.	all.	*Omitted.*
34.	unto him.	*Omitted.*
35.	their trespasses.	*Omitted.*
xix. 3.	unto him	*Omitted.*
xx. 6.	standing idle	standing
7.	and whatsoever is right, *that* shall ye receive.	*Omitted.*
21.	on the left	on your left
22.	and to be baptized with the baptism that I am baptized with?	*Omitted.*
23.	and [ye shall] be baptized with the baptism that I am baptized with	*Omitted.*

Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW	
xx. 26. δέ	*Omitted.* Gb. Sch. Ln. Tf.
xxi. 4. Τοῦτο δὲ ὅλον Sch.	Τοῦτο δέ Ln. Tf.; ὅλον Gb.^{oo}
7. ἐπεκάθισαν ἐπάνω αὐτῶν.	ἐπεκάθισεν ἐπάνω αὐτῶν. Gb. Sch. Ln. Tf.
30. τῷ δευτέρῳ Ln.	τῷ ἑτέρῳ Gb. Sch. Tf.
32. οὐ μετεμελήθητε ὕστερον Gb. Sch.	Perhaps, οὐδὲ μετεμελήθητε ὕστερον Ln. Tf.
33. τις	*Omitted.* Gb. Sch. Ln. Tf.
xxii. 13. ἄρατε αὐτόν, καί Gb. Sch.	*Omitted.* Ln. Tf.; Δήσαντες ..... ἐκβάλετε, without the words in question, Gb."
xxiii. 8. καθηγητής Gb. Sch.	διδάσκαλος Ln. Tf.
" ὁ Χριστός Sch.	*Omitted.* Gb. Ln. Tf.
14. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, κ. τ. λ. *to the end of the verse.* Gb. Sch. who place this verse before verse 13.	*Omitted.* Gb.^{oo} Ln. Tf. So Theile, Kuinoel, Meyer, De Wette. (Probably interpolated from Mark xii. 40, Luke xx. 47.)
25. ἀκρασίας. Ln. Tf.	ἀδικίας. Gb. Sch.
xxiv. 32. ἐκφύῃ Gb. Sch. Tf.	ἐκφυῇ Gb." Ln.
49. ἐσθίειν δὲ καὶ πίνειν	ἐσθίῃ δὲ καὶ πίνῃ Gb. Sch. Ln. Tf.
xxv. 9. πορεύεσθε δέ	πορεύεσθε Gb. Sch. Ln. Tf.
13. ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	*Omitted.* Gb. Sch. Ln. Tf.
31. οἱ ἅγιοι ἄγγελοι Sch.	οἱ ἄγγελοι Gb. Ln. Tf.
44. αὐτῷ	*Omitted.* Gb. Sch. Ln. Tf.
xxvi. 9. τοῦτο τὸ μύρον	τοῦτο Gb. Sch. Ln. Tf.
17. αὐτῷ Sch.	*Omitted.* Gb.^{oo} Ln. Tf.
22. ἕκαστος αὐτῶν Gb. Sch.	Perhaps, εἷς ἕκαστος Ln. Tf.
26. Perhaps, ἄρτον Ln.	τὸν ἄρτον Elz. Gb. Sch. Tf.
59. καὶ οἱ πρεσβύτεροι Sch.	*Omitted.* Gb.^{oo} Ln. Tf.
60. καί (before πολλῶν) Sch.	*Omitted.* Gb. Ln. Tf.
" οὐχ εὗρον. Sch.; Ln. in brackets.	*Omitted.* Gb. Tf.
xxvii. 3 – 10. (Account of the repentance and death of Judas.) Gb. Sch. Ln. Tf.	*Omitted* on the ground of *internal* evidence. (See the note in Vol. II. pp. 207, 208.)

MATTHEW	Common Version.	Mr. Norton's Translation.
xx. 26.	But	*Omitted.*
xxi. 4.	All this	Now this
7.	they set *him* thereon.	he sat on them.
30.	to the second	to the other
32.	[ye] repented not afterward	[you] did not even then repent
33.	certain	*Omitted.*
xxii. 13.	take him away, and	*Omitted.*
xxiii. 8.	master	teacher
"	*even* Christ	*Omitted.*
14.	Woe unto you, scribes and Pharisees, &c. *to the end of the verse.*	*Omitted.*
25.	excess.	injustice.
xxiv. 32.	putteth forth	are put forth
49.	and to eat and drink	and eat and drink
xxv. 9.	but go ye	go
13.	wherein the Son of Man cometh.	*Omitted.*
31.	the holy angels	the angels
44.	him	*Omitted.*
xxvi. 9.	this ointment	this
17.	unto him	*Omitted.*
22.	every one of them	every one
26.	bread	the loaf
59.	and elders	*Omitted.*
60.	yea	*Omitted.*
"	*yet* found they none.	*Omitted.*
xxvii. 3–10.	(Account of the repentance and death of Judas.)	*Omitted.*

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW		
xxvii. 16.	Βαραββᾶν. Gb. Sch. Ln. Tregelles.	Ἰησοῦν Βαραββᾶν. Tf. Fritzsche, Meyer, De Wette.
17.	Βαραββᾶν Gb. Sch. Ln. Tregelles.	Ἰησοῦν Βαραββᾶν Tf. Fritzsche, Meyer, De Wette.
22.	αὐτῷ Sch.	*Omitted.* Gb.°° Ln. Tf.
35.	ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. (Probably borrowed from John xix. 24.)	*Omitted.* Gb. Sch. Ln. Tf. So Mill, Wetstein, Knapp, Bloomfield, Theile, Kuinoel, Meyer, De Wette, and almost all modern critics.
52, 53.	καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, κ. τ. λ. *to the end of verse* 53. Gb. Sch. Ln. Tf.	*Omitted* on the ground of *internal* evidence. (See the note in Vol. II. p. 211.)
64.	νυκτός	*Omitted.* Gb. Sch. Ln. Tf.
xxviii. 9.	Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ Sch.	*Omitted.* Gb.°° Ln. Tf.
19.	οὖν Ln. in brackets.	*Omitted.* Gb. Sch. Tf.
20.	Ἀμήν. Sch.	*Omitted.*
MARK		
i. 2.	ἐν τοῖς προφήταις Ln. in the margin.	ἐν Ἡσαΐᾳ τῷ προφήτῃ Gb. Sch.; ἐν τῷ Ἡσ. τ. πρ. Ln. in his text, Tf.
"	ἔμπροσθέν σου	*Omitted.* Gb. Sch. Ln. Tf.
5.	οἱ Ἱεροσολυμῖται Sch.	οἱ Ἱεροσολυμῖται πάντες Gb. Ln. Tf.
"	ἐβαπτίζοντο πάντες Sch.	ἐβαπτίζοντο Gb. Ln. Tf.
13.	ἐκεῖ Sch.	*Omitted.* Gb. Ln. Tf.
16.	βάλλοντας	ἀμφιβάλλοντας Gb. Sch. Ln. Tf.
21.	εἰσελθὼν εἰς τὴν συναγωγήν, ἐδίδασκε. Sch. Ln.; Elz. omits τήν.	ἐδίδασκεν εἰς τὴν συναγωγήν. Tf.; εἰσελθών Gb.°°
24.	Ἔα Gb. Sch.	*Omitted.* Ln. Tf.
ii. 5.	ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Sch.; Ln. reads ἀφίενται in his text, and brackets σου.	ἀφέωνταί σου αἱ ἁμαρτίαι. Gb. Tf.

	Common Version.	Mr. Norton's Translation.
MATTHEW		
xxvii. 16.	Barabbas.	Jesus Barabbas.
17.	Barabbas	Jesus Barabbas
22.	unto him	*Omitted.*
35.	that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.	*Omitted.*
52, 53.	and many bodies of saints which slept arose, &c. *to the end of verse* 53.	*Omitted.*
64.	by night	*Omitted.*
xxviii. 9.	And as they went to tell his disciples	*Omitted.*
19.	therefore	*Omitted.*
20.	Amen.	*Omitted.*
MARK		
i. 2.	in the prophets	in Isaiah the prophet
"	before thee.	*Omitted.*
5.	they of Jerusalem	all the inhabitants of Jerusalem
"	were all baptized	were baptized
13.	there	*Omitted.*
16.	casting [a net]	dragging [a net]
21.	he entered into the synagogue, and taught.	he taught in the synagogue
24.	Let *us* alone	*Omitted.*
ii. 5.	thy sins be forgiven thee.	your sins have been forgiven.

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MARK		
ii. 9.	Ἀφέωνταί σοι αἱ ἁμαρτίαι Ln. except that he reads ἀφίενται in his text.	Ἀφέωνταί σου αἱ ἁμαρτίαι Gb. Sch. Tf.
"	καὶ ἆρον Ln.	ἆρον Gb. Sch. Tf.
11.	καὶ ἆρον Ln. brackets καί.	ἆρον Gb. Sch. Tf.
17.	εἰς μετάνοιαν. (From Luke v. 32.)	*Omitted.* Gb. Sch. Ln. Tf.
18.	οἱ τῶν Φαρισαίων	οἱ Φαρισαῖοι Gb. Sch. Ln. Tf.
21.	Καὶ οὐδείς	Οὐδείς Gb. Sch. Ln. Tf.
iii. 5.	ὑγιὴς ὡς ἡ ἄλλη. (From Matthew xii. 13.)	*Omitted.* Gb. Sch. Ln. Tf.
32.	οἱ ἀδελφοί σου Gb.	οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου Sch. Ln. Tf.
35.	ἀδελφή μου Gb. Sch.	Perhaps, ἀδελφή Ln. Tf.
iv. 4.	τοῦ οὐρανοῦ	*Omitted.* Gb. Sch. Ln. Tf.
9.	αὐτοῖς	*Omitted.* Gb. Sch. Ln. Tf.
11.	γνῶναι Sch.	*Omitted.* Gb.°° Ln. Tf.
12.	καὶ ἀφέθῃ αὐτοῖς τὰ ἁμαρτήματα. Sch.	καὶ ἀφέθῃ αὐτοῖς. Tf.; τὰ ἁμαρτ. Gb.°°; Ln. brackets the words.
19.	τοῦ αἰῶνος τούτου Sch.	τοῦ αἰῶνος Gb. Ln. Tf.
22.	ὃ ἐὰν μὴ φανερωθῇ Gb. Sch.	Perhaps, ἐὰν μὴ φανερωθῇ Tf.; ἐὰν μὴ ἵνα φαν. Ln.
24.	τοῖς ἀκούουσιν. Sch.	*Omitted.* Gb. Ln. Tf. (See the note in Vol. II. p. 222.)
36.	πλοιάρια Sch.	πλοῖα Gb. Ln. Tf.
v. 5.	ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν	ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν Gb. Sch. Ln. Tf.
9.	ἀπεκρίθη, λέγων	λέγει αὐτῷ Gb. Sch. Ln. Tf.
11.	πρὸς τὰ ὄρη	πρὸς τῷ ὄρει Gb. Sch. Ln. Tf.
12.	πάντες Ln. in brackets.	*Omitted.* Gb. Sch. Tf.
13.	ὁ Ἰησοῦς Sch. Tf.	*Omitted.* Gb.°° Bracketed by Ln.
"	ἦσαν δέ Sch.; Ln. in brackets.	*Omitted.* Gb.°° Tf.
14.	τοὺς χοίρους	αὐτούς Gb. Sch. Ln. Tf.
15.	καὶ ἱματισμένον Gb. Sch.	Perhaps, ἱματισμένον Ln. Tf.
18.	ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον Gb. Sch.	ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον Gb." Ln. Tf.

	Common Version.	Mr. Norton's Translation.
MARK		
ii. 9.	*Thy* sins be forgiven thee	Your sins have been forgiven
"	and take up	take up
11.	and take up	take up
17.	to repentance.	*Omitted.*
18.	of the Pharisees	the Pharisees
21.	No man also	No one
iii. 5.	whole as the other.	*Omitted.*
32.	thy brethren	your kinsmen and kinswomen
35.	my sister	kinswoman
iv. 4.	[the fowls] of the air	*Omitted.*
9.	unto them	*Omitted.*
11.	to know	*Omitted.*
12.	and *their* sins should be forgiven them.	and be forgiven.
19.	of this world	of the world
22.	which shall not be manifested	but that it may be made known
24.	[unto you] that hear	*Omitted.*
36.	little ships	boats
v. 5.	in the mountains, and in the tombs	among the tombs and on the mountains
9.	he answered, saying	the man said to him
11.	nigh unto the mountains	on the mountain
12.	all [the devils]	*Omitted.*
13.	Jesus	he
"	they were	*Omitted.*
14.	the swine	them
15.	and clothed	clothed
18.	when he was come into the ship	when he was going on board the boat

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MARK		
v. 23.	*ζήσεται.* Gb. Sch.; Ln. in the margin.	*ζήσῃ.* Ln. in his text, Tf.
40.	*ἀνακείμενον.* Sch.; Ln. in brackets.	*Omitted.* Gb. Tf.
vi. 2.	*ὅτι καί*	*καί* Gb. Sch. Ln. Tf.
11.	*Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.* Sch. (Probably from Matthew x. 15.)	*Omitted.* Gb. Tf. So Mill, Kuinoel, Theile, Meyer, Alford. Bracketed by Ln., Knapp, Hahn.
15.	*ἤ*	*Omitted.* Gb. Sch. Ln. Tf.
30.	*καί* (after *πάντα*) Sch.	*Omitted.* Gb.°° Ln. Tf.
33.	*Καὶ εἶδον αὐτοὺς ὑπαγόντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνῆλθον πρὸς αὐτόν.* Sch. omits only *οἱ ὄχλοι.* So De Wette.	*Καὶ εἶδον αὐτοὺς ὑπαγόντας, καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ.* Gb. So Ln. and Tf., except that they read *ἔγνωσαν* for *ἐπέγν.* and add (with Meyer) *καὶ προῆλθον αὐτούς.* Gb. inserts *καὶ ἦλθον* before *ἐκεῖ* in his larger edition.
44.	*ὡσεί*	*Omitted.* Gb. Sch. Ln. Tf.
51.	*καὶ ἐθαύμαζον.* Sch.; Ln. in brackets.	*Omitted.* Gb.°° (*sic*) Tf.
vii. 2.	*ἐμέμψαντο.*	*Omitted.* Gb. Sch. Ln. Tf.
5.	*ἀνίπτοις* Sch.; Ln. in the margin.	*κοιναῖς* Gb. Ln. in his text, Tf.
24.	*καὶ Σιδῶνος* Gb. Sch. Ln. (Perhaps from Matthew xv. 21.)	*Omitted.* Tf. So Kuinoel, Meyer, De Wette.
31.	*καὶ Σιδῶνος, ἦλθεν* Gb. Sch.	*ἦλθε διὰ Σιδῶνος* Ln. Tf. So Theile, Kuinoel, Meyer, De Wette.
ix. 3.	*ὡς χιών* Sch. Ln.	*Omitted.* Gb.°° Tf.
7.	*λέγουσα* Ln.	*Omitted.* Gb. Sch. Tf.
16.	*τοὺς γραμματεῖς* Sch.; Ln. in the margin.	*αὐτούς* Gb. Ln. in his text, Tf.
19.	*αὐτῷ*	*αὐτοῖς* Gb.°° Sch. Ln. Tf.
23.	*Τό, εἰ δύνασαι* [*δύνῃ* Ln.] *πιστεῦσαι* Gb. Sch. Ln.	*τὸ Εἰ δύνῃ;* Tf.

	Common Version.	Mr. Norton's Translation.
MARK		
v. 23.	she shall live.	[that she may be saved and] live.
40.	lying.	*Omitted.*
vi. 2.	that even	And
11.	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.	*Omitted.*
15.	or	*Omitted.*
30.	both [what they had done]	*Omitted.*
33.	And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.	But many saw and knew them as they were going, and ran along the shore from all the neighboring towns, and came there.
44.	about	*Omitted.*
51.	and wondered.	*Omitted.*
vii. 2.	they found fault.	*Omitted.*
5.	unwashen	unclean
24.	and Sidon	*Omitted.*
31.	and Sidon, he came	he returned, by way of Sidon
ix. 3.	as snow	*Omitted.*
7.	saying	*Omitted.*
16.	the scribes	them
19.	[answereth] him	[said] to them
23.	If thou canst believe	What means this 'If you can'?

Mark	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
ix. 24.	κύριε	*Omitted.* Gb. Sch. Ln. Tf.
33.	ἦλθεν Gb. Sch.	ἦλθον Ln. Tf.
"	πρὸς ἑαυτούς Sch.	Perhaps *omitted.* Gb.°° Ln. Tf.
38.	ἐν τῷ ὀνόματί σου Ln. Tf.	τῷ ὀνόματί σου Gb. Sch.
40.	οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. Tf.	οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν. Gb. Sch. Ln.
41.	ἐν τῷ ὀνόματί μου, ὅτι	ἐν ὀνόματι ὅτι Gb. Sch. Ln. Tf.
42.	Perhaps, τούτων (after μικρῶν) Ln.	*Omitted.* Gb. Sch. Tf.
44.	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Gb. Sch. Ln.	*Omitted.* Tf. So Meyer.
45.	εἰς τὸ πῦρ τὸ ἄσβεστον Sch.; Ln. in brackets.	*Omitted.* Gb.°° Tf. So Meyer, De Wette.
46.	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Gb. Sch. Ln.	*Omitted.* Tf. So Meyer.
47.	εἰς τὴν γέενναν τοῦ πυρός Gb. Sch.	εἰς τὴν [Tf. omits τήν] γέενναν Ln. Tf. So Meyer, De Wette.
x. 2.	οἱ Φαρισαῖοι	Φαρισαῖοι Gb. Sch. Ln. Tf.
14.	καὶ μὴ κωλύετε αὐτά Ln.	μὴ κωλύετε αὐτά Gb. Sch. Tf.
21.	ἆρας τὸν σταυρόν. Sch. Tf.; Ln. in brackets.	*Omitted.* Gb.°°
29.	δέ Elz.; καί (before ἀποκριθείς) Sch.	*Omitted.* Gb. Ln.; Tf. reads ἔφη ὁ Ἰησοῦς.
xi. 4.	τὸν πῶλον	πῶλον Gb. Sch. Ln. Tf.
10.	ἐν ὀνόματι Κυρίου	*Omitted.* Gb. Sch. Ln. Tf.
14.	ὁ Ἰησοῦς	*Omitted.* Gb. Sch. Ln. Tf.
23.	ὃ ἐὰν εἴπῃ. Sch. Ln.	*Omitted.* Gb.°° Tf.
33.	ἀποκριθείς Gb. Sch.; Ln. in brackets.	Perhaps *omitted.* Tf.
xii. 4.	λιθοβολήσαντες Sch.	*Omitted.* Gb.°° Ln. Tf.
5.	πάλιν Sch.	*Omitted.* Gb. Ln. Tf.
20.	οὖν	*Omitted.* Gb. Sch. Ln. Tf.
27.	Θεός (before ζώντων)	*Omitted.* Gb. Sch. Ln. Tf.
32.	Θεός	*Omitted.* Gb. Sch. Ln. Tf.

MARK	Common Version.	Mr. Norton's Translation.
ix. 24.	Lord	*Omitted.*
33.	he came	they arrived
"	among yourselves	*Omitted.*
38.	in thy name	by your name
40.	is not against us, is on our part.	is not against you, is for you.
41.	in my name, because	because
42.	of these [little ones]	*Omitted.*
44.	where their worm dieth not, and the fire is not quenched.	*Omitted.*
45.	into the fire that never shall be quenched	*Omitted.*
46.	where their worm dieth not, and the fire is not quenched.	*Omitted.*
47.	into hell fire	into hell
x. 2.	the Pharisees	certain Pharisees
14.	and forbid them not	hinder them not
21.	take up the cross, and	*Omitted.*
29.	And [Jesus]	*Omitted.*
xi. 4.	the colt	a colt
10.	in the name of the Lord	*Omitted.*
14.	Jesus	he
23.	whatsoever he saith.	*Omitted.*
33.	answering	*Omitted.*
xii. 4.	they cast stones, and	*Omitted.*
5.	again	*Omitted.*
20.	Now	*Omitted.*
27.	the God [of the living]	*Omitted.*
32.	God	*Omitted.*

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MARK		
xiii. 2.	ἀφεθῇ Gb. Sch. Tf.	ἀφεθῇ ὧδε Ln.
14.	τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου Sch.; Ln. in brackets. (From Matthew xxiv. 15.)	*Omitted.* Gb. Tf. So Theile, Kuinoel, Meyer, De Wette, Alford.
25.	οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες Gb. Sch.	Perhaps, οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες Ln. Tf.
xiv. 22.	φάγετε (From Matthew xxvi. 26.)	*Omitted.* Gb. Sch. Ln. Tf.
27.	ἐν ἐμοί Sch. Ln. (From Matthew xxvi. 31.)	*Omitted.* Gb.°° Tf. So Theile, Kuinoel, Meyer.
"	ἐν τῇ νυκτὶ ταύτῃ Sch.; Ln. in brackets. (From Matthew xxvi. 31.)	*Omitted.* Gb.°° Tf. So Theile, Kuinoel, Meyer.
51.	οἱ νεανίσκοι Sch.	*Omitted.* Gb.°° Ln. Tf.
72.	ἐκ δευτέρου Gb. Tf.	εὐθὺς [Ln.] or εὐθέως [Sch., Knapp, Theile] ἐκ δευτέρου
xvi. 8.	ταχύ	*Omitted.* Gb. Sch. Ln. Tf.
9 – 20.	(The conclusion of Mark's Gospel.) Sch. Ln. So Knapp, Hahn. Defended by Mill, Matthæi, Storr, Eichhorn, Kuinoel, Vater, Rinck, Olshausen, De Wette, and many others.	*Omitted.* Gb.°° Tf. So Bertholdt, Rosenmüller, Schott (Isagoge), Schulz, Fritzsche, Credner, Theile, Meyer, Porter, Davidson, Alford, Tregelles. (See the note in Vol. II. p. 238.)
LUKE		
i. 75.	πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.	πάσας τὰς ἡμέρας ἡμῶν. Gb. Sch. Ln. in his text, Tf.
ii. 2.	Αὕτη ἡ ἀπογραφή Gb. Sch. Tf.; Αὕτη ἀπογραφή Ln.	Αὐτὴ ἡ ἀπογραφή So Paulus, Gersdorf, Hales, Carpenter.
22.	αὐτῆς	αὐτῶν Gb. Sch. Ln. Tf.
33.	Ἰωσὴφ [Ln. ὁ Ἰωσ.] καὶ ἡ μητὴρ αὐτοῦ Sch. Ln.	ὁ πατὴρ αὐτοῦ καὶ ἡ μητὴρ αὐτοῦ Gb. Tf.
40.	ἐκραταιοῦτο πνεύματι (From ch. i. 80.) Sch.	ἐκραταιοῦτο Ln. Tf.; πνεύματι Gb.°°
iii. 19.	Φιλίππου	*Omitted.* Gb. Sch. Ln. Tf.
iv. 2.	ὕστερον Sch.	*Omitted.* Gb.°° Ln. Tf.
8.	Ὕπαγε ὀπίσω μου, Σατανᾶ Sch. (From Matthew iv. 10.)	*Omitted.* Gb. Tf.; Ln. brackets the words.

	Common Version.	Mr. Norton's Translation.
MARK		
xiii. 2.	shall ..... be left	will here be left
14.	spoken of by Daniel the prophet	*Omitted.*
25.	the stars of heaven shall fall	the stars will fall from heaven
xiv. 22.	eat	*Omitted.*
27.	because of me	*Omitted.*
"	this night	*Omitted.*
51.	the young men	*Omitted.*
72.	the second time	immediately ..... a second time
xvi. 8.	quickly	*Omitted.*
9 – 20.	(The conclusion of Mark's Gospel.)	*Omitted.*
LUKE		
i. 75.	all the days of our life.	all our days.
ii. 2.	*And* this taxing	The registering itself
22.	her [purification]	their [purification]
33.	Joseph and his mother	his father and mother
40.	waxed strong in spirit	became strong
iii. 19.	Philip's	*Omitted.*
iv. 2.	afterward	*Omitted.*
8.	Get thee behind me, Satan	*Omitted.*

Luke		Reading followed in the Common Version.	Reading adopted by Mr. Norton.
iv.	8.	γέγραπται γάρ	γέγραπται Gb. Sch. Ln. Tf.
	18.	ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν Sch. (From the Sept. Isaiah lxi. 1.)	*Omitted.* Gb. Tf.; Ln. brackets the words.
	41.	ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Sch.	ὁ υἱὸς τοῦ Θεοῦ. Gb. Ln. Tf.
v.	20.	αὐτῷ Sch.	*Omitted.* Gb. Ln. Tf.
	30.	μετὰ τελωνῶν	μετὰ τῶν τελωνῶν Gb. Sch. Ln. Tf.
vi.	7.	αὐτόν Gb. Tf.	*Omitted.* Gb." Sch. Ln.
	10.	ὑγιής	*Omitted.* Gb. Sch. Ln. Tf.
	"	ὡς ἡ ἄλλη. Gb. Sch.; Ln. in brackets.	*Omitted.* Gb." Tf.
	18.	καὶ ἐθεραπεύοντο. Gb. Sch.	ἐθεραπεύοντο. Ln. Tf.
	26.	Οὐαὶ ὑμῖν	Οὐαί Gb. Sch. Ln. Tf.
	"	πάντες οἱ ἄνθρωποι Ln. Tf.	οἱ ἄνθρωποι Gb. Sch.
	28.	καὶ προσεύχεσθε	προσεύχεσθε Gb. Sch. Ln. Tf.
	36.	οὖν Sch.	*Omitted.* Gb.^{00} Ln. Tf.
	37.	Μὴ κρίνετε So Erasmus, the Latin Vulgate, and other ancient versions.	Καὶ μὴ κρίνετε Elz. Gb. Sch. Ln. Tf.
	45.	τὸ στόμα αὐτοῦ. Gb. Sch. Ln. Tf.	Perhaps, τὸ στόμα.
vii.	11.	ἐν τῇ ἐξῆς Gb. Sch. Ln. in his text, Tf. So De Wette.	ἐν τῷ ἑξῆς Gb."; Ln. in the margin. So Meyer.
	22.	ὁ Ἰησοῦς Gb. Sch.	Perhaps *omitted.* Tf.; Ln. brackets the words.
	31.	Εἶπε δὲ ὁ Κύριος	*Omitted.* Gb. Sch. Ln. Tf.
	44.	ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς.	ταῖς θριξὶν αὐτῆς. Gb. Sch. Ln. Tf.
viii.	21.	αὐτόν. Sch.	*Omitted.* Gb. Ln. Tf.
	29.	Παρήγγειλε Gb. Sch.	Παρήγγελλεν Ln. Tf. Meyer. (For this use of the imperfect, see Luke i. 59; iv. 42; v. 6; viii. 42.)
	31.	παρεκάλουν Gb." Ln.	παρεκάλει Elz. Gb. Sch. Tf.
	34.	ἀπελθόντες	*Omitted.* Gb. Sch. Ln. Tf.
	51.	Εἰσελθὼν δὲ εἰς Tf.	Ἐλθὼν δὲ εἰς Gb. Sch. Ln.
	"	Ἰάκωβον καὶ Ἰωάννην	Ἰωάννην καὶ Ἰάκωβον Gb. Sch. Ln. Tf.

Luke	Common Version.	Mr. Norton's Translation.
iv. 8.	for it is written	It is written
18.	to heal the broken-hearted	*Omitted.*
41.	Christ the Son of God.	the Son of God.
v. 20.	unto him	*Omitted.*
30.	with publicans.	with these tax-gatherers
vi. 7.	[watched] him	*Omitted.*
10.	whole	*Omitted.*
"	as the other.	*Omitted.*
18.	and they were healed.	were made well.
26.	Woe unto you	Alas
"	all men	those men
28.	and pray	pray
36.	therefore	*Omitted.*
37.	Judge not	And judge not
45.	his mouth	the mouth
vii. 11.	the day after	Soon after
22.	Jesus	*Omitted.*
31.	And the Lord said	*Omitted.*
44.	with the hairs of her head.	with her hair.
viii. 21.	it.	*Omitted.*
29.	he had commanded	he was about to command
31.	they besought	he entreated
34.	and went	*Omitted.*
51.	And when he came into	And when he came to
"	James and John	John and James

		Reading followed in the Common Version.	Reading adopted by Mr. Norton.
LUKE			
ix.	1.	τοὺς δώδεκα μαθητὰς αὐτοῦ Sch. Ln.	τοὺς δώδεκα Gb. Tf.
	3.	ῥάβδους	ῥάβδον Gb. Sch. Ln. Tf.
	5.	καὶ τὸν κονιορτόν Gb. Sch.; Ln. brackets καί.	τὸν κονιορτόν Tf.
	9.	Καὶ εἶπεν Ἡρώδης [ὁ Ἡρ. Elz.] Gb. Sch.	Perhaps, Εἶπεν δὲ Ἡρώδης Ln. Tf.
	38.	ἐπίβλεψον Ln.	ἐπίβλεψαι Gb. Sch. Tf.
	50.	Καί Gb. Sch.; Ln. in the margin.	Perhaps, δέ (after εἶπε) Ln. in his text, Tf.
	"	καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.	καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν. Gb. Sch. Ln. Tf.
	54.	ὡς καὶ Ἠλίας ἐποίησε; Gb. Sch. Ln. So Meyer, De Wette.	*Omitted.* Tf. So Mill. (See Genuineness of the Gospels, Vol. I. p. lxxxvi, seq.)
	55.	καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς. [ὑμεῖς; Gb. Sch. Mey. De Wet.] Sch. So Meyer, De Wette.	*Omitted.* Gb.°° Ln. Tf. So Kuinoel. (See the note on vv. 55, 56, in Vol. II. pp. 262 – 264.)
	56.	Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.	*Omitted.* Gb. Sch. Ln. Tf. So Kuinoel, Meyer, De Wette.
	57.	κύριε. Gb. Sch.	*Omitted.* Ln. Tf.
x.	2.	οὖν Gb. Sch.	δέ Ln. Tf.
	6.	ὁ υἱὸς εἰρήνης	υἱὸς εἰρήνης Gb. Sch. Ln. Tf.
	11.	Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν Gb. Sch.	Καὶ τ. κον. τ. κολ. ἡμ. ἐκ τ. πόλ. ὑμ. εἰς τοὺς πόδας ἡμῶν Tf. Meyer; Ln. omits ἡμῶν.
	"	ἐφ' ὑμᾶς Sch.	*Omitted.* Gb. Ln. Tf.
	12.	δέ Ln. in brackets.	*Omitted.* Gb. Sch. Tf.
	20.	μᾶλλον	*Omitted.* Gb. Sch. Ln. Tf.
	35.	ἐξελθών Sch.	*Omitted.* Gb.°° Ln. Tf.
xi.	2.	Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς Sch. Ln.	Πάτερ Gb. Tf. and the other critics cited below.
	"	γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Sch.; Ln. brackets ὡς ..... γῆς, omitting τῆς.	*Omitted.* Gb. Tf. So Grotius, Mill, Bengel, Wetstein, Knapp, Kuinoel, Meyer, DeWette, Alford, Tregelles.

Luke		Common Version.	Mr. Norton's Translation.
ix.	1.	his twelve disciples	the Twelve
	3.	staves	a staff
	5.	the very dust	the dust
	9.	And Herod said	But Herod said
	38.	look upon	to look upon
	50.	And	But
	"	against us, is for us.	against you, is for you.
	54.	even as Elias did?	*Omitted.*
	55.	and said, Ye know not what manner of spirit ye are of.	*Omitted.*
	56.	For the Son of Man is not come to destroy men's lives, but to save *them.*	*Omitted.*
	57.	Lord	*Omitted.*
x.	2.	Therefore	And
	6.	the son of peace	one worthy [*verbally*, a son] of peace
	11.	Even the very dust of your city which cleaveth on us	Even the dust of your town, that cleaves to our feet
	"	unto you.	*Omitted.*
	12.	But	*Omitted.*
	20.	rather	*Omitted.*
	35.	when he departed	*Omitted.*
xi.	2.	Our Father which art in heaven	Father
	"	Thy will be done, as in heaven, so in earth.	*Omitted.*

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
Luke		
xi. 4.	ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ln. (The whole prayer in Luke has been enlarged in the later MSS. from Matthew.)	*Omitted.* Gb. Sch. Tf. and the other critics mentioned above.
28.	αὐτόν. Sch.	*Omitted.* Gb. Ln. Tf.
29.	τοῦ προφήτου. Sch.	*Omitted.* Gb. Ln. Tf.
34.	ὁ ὀφθαλμός Gb.	ὁ ὀφθαλμός σου Gb." Sch. Ln. Tf.
"	ὅταν οὖν Gb. Sch.	Perhaps, ὅταν Ln. Tf.
44.	γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί Sch. (From Matthew xxiii. 27.)	*Omitted.* Gb. Tf.; Ln. brackets the words.
xii. 15.	τῆς πλεονεξίας Gb. Sch.	πάσης πλεονεξίας Gb." Ln. Tf.
31.	πάντα Sch.; Ln. in brackets.	*Omitted.* Gb.^{00} Tf.
xiii. 20.	Καὶ πάλιν Ln.	Πάλιν Sch. Tf.; καί Gb.^{00}
35.	ἔρημος.	*Omitted.* Gb. Sch. Ln. Tf.
"	Ἀμὴν δὲ λέγω	Λέγω δέ Gb. Sch. Ln. Tf.
xiv. 5.	ὀνὸς ἢ βοῦς Gb. So Knapp, Bloomfield, Hahn, De Wette.	υἱὸς ἢ βοῦς Gb." Sch. Ln. Tf. So Wetstein, Kuinoel, Theile, Meyer, Alford, Tregelles. (See the note in Vol. II. pp. 286, 287.)
21.	ὁ δοῦλος ἐκεῖνος Sch.	ὁ δοῦλος Ln. Tf.; ἐκεῖνος Gb.^{00}
xv. 17.	λιμῷ ἀπόλλυμαι.	ὧδε λιμῷ ἀπόλλυμαι. Gb. Sch. Tf.; λιμῷ ὧδε ἀπόλ. Ln.
19.	καί	*Omitted.* Gb. Sch. Ln. Tf.
xvi. 25.	νῦν δὲ ὅδε Gb.	νῦν δέ, ὧδε Gb." Sch. Ln. Tf.
xvii. 1.	τοὺς μαθητάς Gb. Sch.	Perhaps, τοὺς μαθητὰς αὐτοῦ Ln. Tf.
4.	ἐπί σε (πρός σε Ln.)	*Omitted.* Gb. Sch. Tf.
36.	Δύο ἔσονται ἐν τῷ ἀγρῷ, κ.τ.λ. *to the end of the verse.* Sch. (Perhaps from Matthew xxiv. 40.)	*Omitted.* Gb. Ln. Tf. So Grotius, Mill, Bengel, Wetstein, Kuinoel, Theile, Meyer, Alford.
xviii. 1.	πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι Gb. Sch.	Perhaps, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτούς Ln. Tf.
xix. 31.	αὐτῷ Gb. Sch. Tf.; Ln. in brackets.	Perhaps *omitted.*

	Common Version.	Mr. Norton's Translation.
LUKE xi. 4.	but deliver us from evil.	*Omitted.*
28.	it.	*Omitted.*
29.	the prophet.	*Omitted.*
34.	the eye	your eye
"	therefore when	When
44.	scribes and Pharisees, hypocrites !	*Omitted.*
xii. 15.	covetousness	all covetousness
31.	all	*Omitted.*
xiii. 20.	And again	Again
35.	desolate.	*Omitted.*
"	And verily I say	I declare
xiv. 5.	an ass or an ox	his son or his ox
21.	that servant	the servant
xv. 17.	[and I] perish with hunger !	[while I] am perishing here with hunger !
19.	and	*Omitted.*
xvi. 25.	but now he	but now, here
xvii. 1.	the disciples	his disciples
4.	to thee	*Omitted.*
36.	Two *men* shall be in the field, &c. *to the end of the verse.*	*Omitted.*
xviii. 1.	*to this end*, that men ought always to pray	that they ought to persevere in prayer
xix. 31.	unto him	*Omitted.*

Luke	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
xx. 3.	*ἕνα λόγον* Sch.	*λόγον* Ln. Tf.; *ἕνα* Gb.^{oo}
9.	*Ἄνθρωπός τις*	*Ἄνθρωπος* Gb. Sch. Ln. Tf.
13.	*ἰδόντες* Sch. Tf.	*Omitted.* Gb.^{oo} Ln.
14.	*δεῦτε* Gb. Sch.	*Omitted.* Ln. Tf.
xxii. 43, 44.	(Account of the descent of an angel to Jesus, and of his agony and bloody sweat.) Gb. Sch. Tf. Regarded as probably genuine by Meyer, De Wette, Porter, Davidson, Tregelles, and most other critics.	*Omitted.* Ln. incloses the verses in brackets. (See the note in Vol. II. p. 312.)
57.	*Ὁ δὲ ἠρνήσατο αὐτόν* Sch. Tf.	*Ὁ δὲ ἠρνήσατο* Ln.; *αὐτόν* Gb.^{oo}
60.	Perhaps, *ὁ ἀλέκτωρ*	*ἀλέκτωρ* Gb. Sch. Ln. Tf.
62.	*ὁ Πέτρος* Sch. Ln. Tf.	*Omitted.* Gb.
xxiii. 8.	*πολλά* Sch. Ln.	*Omitted.* Gb.^{oo} Tf.
15.	*ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν* Gb. Sch. Ln. Tf.	*ἀνέπεμψε γὰρ αὐτὸν πρὸς ἡμᾶς* So Beza, Grotius.
17.	*Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.* Sch. So Alford.	*Omitted.* Gb.^{oo} Tf. So Meyer. Ln. brackets the words.
25.	*αὐτοῖς* Ln. in brackets.	*Omitted.* Gb. Sch. Tf.
35.	*σὺν αὐτοῖς* Gb. Sch.	*Omitted.* Tf.; Ln. brackets the words.
42.	*κύριε* Gb. Sch.; Ln. in brackets.	*Omitted.* Tf. So Meyer, De Wette.
55.	*καί* (before *γυναῖκες*) Sch.	*Omitted.* Gb.^{oo} Ln. Tf.
xxiv. 1.	*καί τινες σὺν αὐταῖς.* Gb. Sch. (Comp. verse 10.)	*Omitted.* Ln. Tf. So Kuinoel, Meyer, De Wette.
12.	*ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων* So Campbell, Bloomfield, and others.	*ἀπῆλθε πρὸς ἑαυτόν, θαυμάζων* Gb. So Knapp, Theile, Meyer, De Wette, Robinson, and many others.
36.	*ὁ Ἰησοῦς* Sch.	*Omitted.* Gb. Ln. Tf.
49.	*Ἱερουσαλήμ* Sch.	*Omitted.* Gb. Ln. Tf.
53.	*Ἀμήν.* Ln. in brackets.	*Omitted.* Gb. Sch. Tf.

Luke	Common Version.	Mr. Norton's Translation.
xx. 3.	one thing	a question
9.	A certain man	A man
13.	when they see him.	*Omitted.*
14.	come	*Omitted.*
xxii. 43, 44.	(Account of the descent of an angel to Jesus, and of his agony and bloody sweat.)	*Omitted.*
57.	And he denied him	But he denied it
60.	the cock	a cock
62.	Peter	*Omitted.*
xxiii. 8.	many things	*Omitted.*
15.	for I sent you to him	for he has sent him back to us
17.	For of necessity he must release one unto them at the feast.	*Omitted.*
25.	unto them	*Omitted.*
35.	with them	*Omitted.*
42.	Lord	*Omitted.*
55.	also	*Omitted.*
xxiv. 1.	and certain *others* with them.	*Omitted.*
12.	departed, wondering in himself	returned home, wondering
36.	Jesus	*Omitted.*
49.	of Jerusalem	*Omitted.*
53.	Amen.	*Omitted.*

JOHN	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
i. 9.	*πάντα ἄνθρωπον ἐρχόμενον* Gb. Sch. So the Latin Vulgate, Luther, Beza, and many others, with Meyer (2te Aufl.).	*πάντα ἄνθρωπον, ἐρχόμενον* (connected with *ἦν*) Ln. Tf. So Kuinoel, Tholuck, Lücke, Bleek, De Wette, and many others.
16.	*Καί* Sch.; Ln. in the margin.	Probably, *Ὅτι* Gb. Ln. in his text, Tf.
27.	*αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν* Sch.; Ln. brackets all except *ὁ ὀπ. μ. ἐρχ.*	*ὁ ὀπίσω μου ἐρχόμενος* Gb. Tf. So Kuinoel, De Wette, Meyer (2te Aufl.), Alford.
28.	*Βηθαβαρᾷ*	*Βηθανίᾳ* Gb. Sch. Ln. Tf.
39 [40].	*δέ* (after *ὥρα*)	*Omitted.* Gb. Sch. Ln. Tf.
ii. 17.	*κατέφαγέ με.*	*καταφάγεταί με.* Gb. Sch. Ln. Tf.
22.	*αὐτοῖς*	*Omitted.* Gb. Sch. Ln. Tf.
iii. 2.	*τὸν Ἰησοῦν*	*αὐτόν* Gb. Sch. Ln. Tf.
25.	*Ἰουδαίων*	*Ἰουδαίου* Gb. Sch. Ln. Tf.
34.	*δίδωσιν ὁ Θεός* Sch.; Ln. brackets *ὁ Θεός.*	*δίδωσιν* Tf.; *ὁ Θεός* Gb.^{00} So Meyer. (See the note in Vol. II. pp. 355, 356.)
iv. 1.	*ὁ Κύριος* Gb. Sch. Ln. Tf.	*ὁ Ἰησοῦς*
30.	*Ἐξῆλθον οὖν* Ln. reads [*καὶ*] *ἐξῆλθον.*	*Ἐξῆλθον* Gb. Sch. Tf. (See the note in Vol. II. p. 359.)
42.	*ὁ Χριστός.* Sch.	*Omitted.* Gb.^{00} Ln. Tf.
46.	*ὁ Ἰησοῦς* Elz. before *πάλιν*, Sch. after it.	*Omitted.* Gb. Ln. Tf.
v. 3.	*πλῆθος πολύ* Sch.; Ln. brackets *πολύ.*	*πλῆθος* Tf.; *πολύ* Gb.^{00}
"	*ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν κ. τ. λ.* *to the end of verse* 4. Sch. So Ln. (bracketing *Κυρίου* in verse 4), Bloomfield, Hahn, and others. De Wette is undecided.	*Omitted.* Gb.^{00} Tf. Rejected or regarded as very doubtful by Kuinoel, Tholuck, Lücke, Olshausen, Meyer, Theile, Porter, Davidson, Alford, Tregelles. (See the note in Vol. II. p. 364.)
16.	*καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι* Sch.; Ln. in brackets.	*Omitted.* Gb. Tf. So Knapp, Theile, Meyer, De Wette.
27, 28.	*καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. Μὴ θαυμάζετε τοῦτο* Gb. Sch. Ln. (omitting *καί*) Tf.	*καὶ κρίσιν ποιεῖν. Ὅτι υἱὸς ἀνθρώπου ἐστι μὴ θαυμάζετε τοῦτο* (See the note in Vol. II. pp. 373, 374.)

	Common Version.	Mr. Norton's Translation.
JOHN		
i. 9.	every man that cometh	every man, was coming
16.	And	*Omitted.*
27.	he it is, who, coming after me, is preferred before me	he who is coming after me
28.	Bethabara	Bethany
39 [40].	for	*Omitted.*
ii. 17.	hath eaten me up.	is consuming me.
22.	unto them	*Omitted.*
iii. 2.	Jesus	him
25.	the Jews	a Jew
34.	God giveth	He gives
iv. 1.	the Lord	Jesus
30.	Then they went	And they came
42.	the Christ	*Omitted.*
46.	Jesus	he
v. 3.	a great multitude	a great number
"	waiting for the moving of the water, &c. *to the end of verse* 4.	*Omitted.*
16.	and sought to slay him	*Omitted.*
27, 28.	to execute judgment also, because he is the Son of Man. Marvel not at this	to pass condemnation also. Because he is a son of man, marvel not at this

JOHN	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
v. 30.	Πατρός.	*Omitted.* Gb. Sch. Ln. Tf.
vi. 11.	τοῖς μαθηταῖς, οἱ δὲ μαθηταί Sch.	*Omitted.* Gb.°° Ln. Tf.
15.	πάλιν Sch. Ln.	*Omitted.* Gb.°° Tf.
22.	εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Sch.	εἰ μὴ ἕν Gb. Ln. Tf. So Knapp, Theile, Meyer, De Wette.
24.	καὶ αὐτοί	αὐτοί Gb. Sch. Ln. Tf.
35.	δέ Sch.; Ln. in brackets.	*Omitted.* Gb.°° Tf.
39.	Πατρός Sch.	*Omitted.* Gb. Ln. Tf.
40.	Τοῦτο δέ	Τοῦτο γάρ Gb. Sch. Ln. Tf.
43.	οὖν Ln. in brackets.	*Omitted.* Gb. Sch. Tf.
45.	οὖν	*Omitted.* Gb. Sch. Ln. Tf.
58.	τὸ μάννα Sch. Ln.	*Omitted.* Gb. Tf.
65.	ἐκ τοῦ Πατρός μου. Sch.	ἐκ τοῦ Πατρός. Ln. Tf.; μου Gb.°°
68.	οὖν	*Omitted.* Gb. Sch. Ln. Tf.
69.	ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Sch., omitting only τοῦ ζῶντος. (From Matthew xvi. 16.)	ὁ ἅγιος τοῦ Θεοῦ. Gb. Ln. Tf. So Kuinoel, Tholuck, Lücke, De Wette, Meyer, Alford.
70.	ὁ Ἰησοῦς Sch. Ln.	*Omitted.* Gb.°° Tf.
vii. 8.	ἐγὼ οὔπω ἀναβαίνω Ln. So Bloomfield, Hahn.	ἐγὼ οὐκ ἀναβαίνω Gb. Sch. Tf. So Mill, Bengel, Knapp, Theile, Kuinoel, Lücke, De Wette, Meyer, Alford, and others.
16.	Ἀπεκρίθη Gb.	Ἀπεκρίθη οὖν Sch. Ln. Tf.
21.	καὶ πάντες θαυμάζετε. Διὰ τοῦτο Μωσῆς δέδωκεν Sch. So Meyer (2te Aufl.).	καὶ πάντες θαυμάζετε διὰ τοῦτο. Μωσῆς (or Μωυσῆς) δέδωκεν Gb. Ln. Tf. So a large majority of the best critics.
26.	ἀληθῶς ὁ Χριστός;	ὁ Χριστός; Gb. Sch. Ln. Tf.
29.	Ἐγὼ δέ	Ἐγώ Gb. Sch. Ln. Tf.
33.	αὐτοῖς	*Omitted.* Gb. Sch. Ln. Tf.
41.	Ἄλλοι δέ Sch.	Οἱ δέ Ln.; Ἄλλοι Tf.; δέ Gb.°°

John	Common Version.	Mr. Norton's Translation.
v. 30.	the Father	*Omitted.*
vi. 11.	[he distributed] to the disciples, and the disciples	*Omitted.*
15.	again	*Omitted.*
22.	save that one whereinto his disciples were entered	only one
24.	they also	they
35.	And	*Omitted.*
39.	the Father's	*Omitted.*
40.	And this	This, I say
43.	therefore	*Omitted.*
45.	therefore	*Omitted.*
58.	the manna	*Omitted.*
65.	of my Father.	from the Father.
68.	Then	*Omitted.*
69.	that Christ, the Son of the Living God.	the Holy One of God.
70.	Jesus	
vii. 8.	I go not up yet	I am not going
16.	[Jesus] answered	Then [Jesus] said
21.	and ye all marvel. Moses therefore gave	at which you are all astounded. Moses has given
26.	the very Christ?	the Messiah?
29.	But I	I
33.	unto them	*Omitted.*
41.	But some	others

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
JOHN		
vii. 52.	*ἐγείρεται.* Ln. Tf. So the Latin Vulgate, Bengel, Meyer, Tregelles.	*ἐγήγερται.* Elz. Gb. Sch. So Knapp, Theile, De Wette.
53 – viii. 11.	(The story of the woman taken in adultery.) Sch. Retained by Mill, Bengel, Stäudlin, Storr, Hug, Kuinoel, Bloomfield, Hahn, Ebrard, and others.	*Omitted.* Gb.^{000} Ln. Tf. So Beza, Grotius, Wetstein, Knapp, Theile, Lücke, Tholuck, Olshausen, Bleek, Meyer, De Wette, Porter, Davidson, Tregelles, and many others. (See the note in Vol. II. pp. 399, 400.)
viii. 14.	*καὶ ποῦ* Ln.	*ἢ ποῦ* Gb. Sch. Tf.
20.	*ὁ Ἰησοῦς*	*Omitted.* Gb. Sch. Ln. Tf.
21.	*ὁ Ἰησοῦς* Sch.	*Omitted.* Gb.^{00} Ln. Tf.
25.	*Καί* Sch.	*Omitted.* Gb.^{00} Ln. Tf.
28.	*ὁ Πατήρ μου* Gb. Sch.	*ὁ Πατήρ* Ln. Tf. So Meyer.
29.	*ὁ Πατήρ* Sch.	*Omitted.* Gb.^{00} Ln. Tf.
46.	*Εἰ δέ*	*Εἰ* Gb. Sch. Ln. Tf.
59.	*διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.* Sch. (Perhaps from Luke iv. 30.)	*Omitted.* Gb. Ln. Tf. So Erasmus, Grotius, Mill, Bengel, Kuinoel, Tholuck, Lücke, De Wette, Meyer, Alford.
ix. 8.	*τυφλός*	*προσαίτης* Gb. Sch. Ln. Tf.
31.	*δέ* Sch.	*Omitted.* Gb.^{00} Ln. Tf.
36.	*Τίς* Ln.	*Καὶ τίς* Gb. Sch. Tf.
37.	*δέ* Sch.	*Omitted.* Gb.^{00} Ln. Tf.
41.	*οὖν* Sch.; Ln. in brackets.	*Omitted.* Gb.^{00} Tf.
x. 8.	*πρὸ ἐμοῦ* Gb. Sch. Ln. Tf. So Knapp, Theile, Lücke, Meyer, De Wette, and most critics.	*Omitted.* So Bengel, Grotius, Campbell, Matthæi. (See the note in Vol. II. p. 413.)
19.	*οὖν* Gb. Sch.	*Omitted.* Ln. Tf.
xi. 41.	*οὗ ἦν ὁ τεθνηκὼς κείμενος.*	*Omitted.* Gb. Sch. Ln. Tf.
57.	*δὲ καί* Gb. Sch.	Perhaps, *δέ* Ln. Tf.
xii. 17.	*ὅτε*	*ὅτι* Gb. Sch. Ln. Tf.
31.	*τοῦ κόσμου τούτου* (in the first clause) Sch. Ln. Tf.	*τοῦ κόσμου* (*τούτου* Gb.^{00})

JOHN	Common Version.	Mr. Norton's Translation.
vii. 52.	ariseth	has arisen
53 – viii. 11.	(The story of the woman taken in adultery.)	*Omitted.*
viii. 14.	and whither	nor where
20.	Jesus	he
21.	Jesus	he
25.	And	*Omitted.*
28.	my Father	the Father
29.	the Father	He
46.	And if	If
59.	going through the midst of them, and so passed by.	*Omitted.*
ix. 8.	blind	a beggar
31.	Now	*Omitted.*
36.	Who	And who
37.	And [Jesus]	*Omitted.*
41.	therefore	*Omitted.*
x. 8.	before me	*Omitted.*
19.	therefore	*Omitted.*
xi. 41.	*from the place* where the dead was laid.	*Omitted.*
57.	Now both	And
xii. 17.	when	that
31.	of this world	the world.

JOHN	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
xii. 47.	πιστεύσῃ Gb. Sch.	φυλάξῃ Gb." Ln. Tf.
xiii. 24.	πυθέσθαι τίς ἂν εἴη Gb. Sch.	καὶ λέγει αὐτῷ, Εἰπὲ τίς ἐστιν Ln. Tf. So Lücke, De Wette, Meyer. (See the note in Vol. II. p. 437.)
	31 [30]. Ὅτε οὖν Ln.	Ὅτε Gb. Sch. Tf.
	36. ὕστερον δὲ ἀκολουθήσεις μοι. Gb. Sch.	ἀκολουθήσεις δὲ ὕστερον. Ln. Tf.
	38. Ἀπεκρίθη αὐτῷ Gb. Sch.	Ἀποκρίνεται Ln. Tf.
xiv. 2.	πορεύομαι Gb. Sch. So Knapp, Theile, Lücke, De Wette.	Perhaps, ὅτι πορεύομαι Ln. Tf. Meyer. (See the note in Vol. II. pp. 439, 440.)
	12. τὸν Πατέρα μου Sch.	τὸν Πατέρα Ln. Tf.; μου Gb.°°
	22. τί Ln.	καὶ τί Gb. Sch. Tf.
	28. ὅτι εἶπον	ὅτι Gb. Sch. Ln. Tf.
	" ὁ Πατήρ μου Gb. Sch.	ὁ Πατήρ Tf.; Ln. brackets μου.
	30. τοῦ κόσμου τούτου	τοῦ κόσμου Gb. Sch. Ln. Tf.
xv. 11.	ἐν ὑμῖν μείνῃ Gb. Sch.	Perhaps, ἐν ὑμῖν ᾖ Gb." Ln. Tf.
xvi. 3.	ὑμῖν	*Omitted.* Gb. Sch. Ln. Tf.
	10. μου Sch. Ln. Tf.	*Omitted.* Gb.°°
	16. ὅτι ὑπάγω [Elz. ὅτι ἐγὼ ὑπ.] πρὸς τὸν Πατέρα. Gb. Sch.; Ln. in brackets.	*Omitted.* Tf.
	19. οὖν Sch. Ln.	Perhaps *omitted.* Gb. Tf.
	20. ὑμεῖς δέ Sch. Tf.	Perhaps, ὑμεῖς Ln. δέ Gb.°°
xvii. 1.	καί (after ἵνα) Sch.	*Omitted.* Gb.°° Ln. Tf.
	11. οὕς	ᾧ Gb. Sch. Ln. Tf.
	12. ἐν τῷ κόσμῳ Gb. Sch.	*Omitted.* Ln. Tf.
	17. τῇ ἀληθείᾳ σου Sch. Tf.	τῇ ἀληθείᾳ Ln.; σου Gb.°°
	23. καὶ ἵνα Gb. Sch.	ἵνα Ln. Tf.
xviii. 20.	ἐν τῇ συναγωγῇ	ἐν συναγωγῇ Gb. Sch. Ln. Tf.
	" πάντοτε Gb." Sch. Tf.; πάντοθεν Elz.	πάντες Gb. Ln.
	24. οὖν Ln.	*Omitted.* Gb. Sch. Tf. (See the note in Vol. II. p. 463.)

	Common Version.	Mr. Norton's Translation.
JOHN		
xii. 47.	believe	regards
xiii. 24.	that he should ask who it should be	and said to him, Tell who it is
31.	Therefore when	When
36.	but thou shalt follow me afterwards.	but [you] will follow hereafter.
38.	answered him	answered
xiv. 2.	I go	that I am going
12.	my Father.	the Father
22.	how	and how
28.	because I said	that
"	my Father	the Father
30.	of this world	of the world
xv. 11.	might remain in you	may be felt by you
xvi. 3.	unto you	*Omitted.*
10.	my	*Omitted.*
16.	because I go to the Father.	*Omitted.*
19.	Now	*Omitted.*
20.	and ye	You
xvii. 1.	also	*Omitted.*
11.	those whom	which (See the note in Vol. II. p. 456.)
12.	in the world	*Omitted.*
17.	thy truth	the Truth
23.	and that	so that
xviii. 20.	in the synagogue	in synagogues [*verbally*, in a synagogue]
"	always	all
24.	Now	*Omitted.*

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
John xviii. 34.	αὐτῷ Gb. Sch.	*Omitted.* Ln. Tf.
xix. 35.	ἵνα ὑμεῖς	ἵνα καὶ ὑμεῖς Gb. Sch. Ln. Tf.
38.	Μετὰ δέ Sch. Ln.	Μετά Tf.; δέ Gb.^{oo}
xx. 14.	Καί (before ταῦτα)	*Omitted.* Gb. Sch. Ln. Tf.
28.	Καί (before ἀπεκρίθη) Sch.	*Omitted.* Gb. Ln. Tf.
29.	Θωμᾶ	*Omitted.* Gb. Sch. Ln. Tf.
xxi. 3.	εὐθύς Sch.	*Omitted.* Gb.^{oo} Ln. Tf.
20.	δέ Gb. Sch.	*Omitted.* Ln. Tf.
24.	καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ, κ. τ. λ. *to the end of verse* 25. Gb. Sch. Ln. Tf. (Tf. places ἐστίν after αὐτοῦ.) Elz. alone adds Ἀμήν.	*Omitted* on the ground of *internal* evidence. (See the note in Vol. II. pp. 479, 480.) So Davidson. The 24th and 25th verses are rejected by Hammond, Rosenmüller, Kuinoel, Tholuck, Olshausen, and others. Meyer (2te Aufl.) regards the 25th verse as an apocryphal addition.

The whole of the twenty-first chapter is rejected by many German critics. But their arguments are extremely weak. With the exception of the last two verses, it everywhere bears the stamp of John's peculiar style. This is apparent even in a translation.

JOHN	Common Version.	Mr. Norton's Translation.
xviii. 34.	him	*Omitted.*
xix. 35.	that ye	in order that you also
38.	And after	After
xx. 14.	And	*Omitted.*
28.	And	*Omitted.*
29.	Thomas	*Omitted.*
xxi. 3.	immediately	*Omitted.*
20.	Then	*Omitted.*
24.	and we know that his testimony is true, &c. *to the end of verse* 25.	*Omitted.*

END OF VOL. I.